



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



In Memory of
STEPHEN SPAULDING

1907 - 1925
CLASS of 1927
UNIVERSITY OF MICHIGAN

WORKS BY THE SAME AUTHOR.

New and considerably enlarged English edition.

Two Stout 8vo Volumes of about 450 Pages each.

(Size, 6 by 9 $\frac{1}{8}$ in.), printed on STOUT VELLUM PAPER specially manufactured for this Edition by VAN GELDER, and tastefully bound in strong black cloth, red top, untrimmed edges. This edition is accompanied by a Set of 24 Illustrated Racial Studies on fine PAPIER COUCHÉ executed by

DRAEGER (of Paris), after the original Aquarelles of

AMÉDÉE VIGNOLA

Price of the Two Volumes and 24 Illustrations, £2.10s. (*nett*).

UNTRODDEN FIELDS OF ANTHROPOLOGY.

OBSERVATIONS ON THE ESOTERIC MANNERS AND CUSTOMS
OF SEMI-CIVILISED PEOPLES.

Being a Record by a French Army Surgeon of Thirty Years' Experience in Asia, Africa, America, and Oceania

WITH SPECIAL REFERENCES TO THE WORKS OF

SIR RICHARD F. BURTON,

PROF. MANTEGAZZA,

DR. PLOSS,

ARCHDN. GRAY (*of Hong-Kong*),

PROF. EDWARD TYLOR,

LOMBROSO,

HAVELOCK ELLIS, PH.D.

DR. KRAFFT-EBING,

DR. SCHLEGEL,

HERBERT SPENCER, and others.

The 2nd vol. contains a full Index and Bibliography.

Further Descriptive Circulars may be had, price 6d. (*for Postage*).

**The new edition contains 500 pages more
than the first.**

Extract from Sir Rich. F. Burton's Foreword to the "Thousand Nights and a Night". "These volumes afford me a long-sought opportunity of noticing practices and customs which interest all mankind and which "Society" will not hear mentioned.

"Grote, the historian, and Thackeray, the novelist, both lamented that the *bégueulerie* of their countrymen condemned them to keep silence where publicity was required; and that they could not even claim the partial licence of a Fielding and a Smollett. Hence a score of years ago I lent my best help to the late Dr. James Hunt in founding the Anthropological Society, whose presidential chair I first occupied, (pp. 2—4 *Anthropologia*, London, Baillière vol. I., No. I, 1873).

"My motive was to supply travellers with an organ which would rescue their observations from the outer darkness of manuscript, and *print their curious information on social and sexual matters*, out of place in the popular book intended for the Nipptisch, and indeed better kept from public view.

"But hardly had we begun when "Respectability," that whited sepulchre full of all uncleanness, rose up against us. "Propriety" cried us down with her brazen blatant voice, and the weak-kneed brethren fell away. *Yet the organ was much wanted and is wanted still.*" Benares (original) Edition pp. xviii to xix.

MR. CHARLES CARRINGTON's object is precisely the same in "Untrodden Fields of Anthropology," and all observations his Correspondents care, in the interests of Anthropology, to send him, will either be incorporated in a new and enlarged edition of the above-named work, or if of sufficient bulk and length, will be published separately under the title of "Anthropologia."

The Laws, and Peculiarities of Sexual Passion.

Thoroughly Original Work in English, but intended only for
MEDICAL MEN, LAWYERS, TEACHERS, STUDENTS OF
ANTHROPOLOGY, and NOT for General Circulation.

(ONE STOUT VOLUME of about 460 PAGES. Size $5\frac{1}{2}$
by $8\frac{1}{2}$ Inches. Printed on STOUT VELLUM PAPER,
and strongly bound in English cloth.)

The Ethnology of the Sixth Sense;

Its Perversions, Follies and Anomalies

By Dr. JACOBUS X...

Price £1. 1s.

The Abuses, Aberrations,

AND

Crimes of the Genital Sense.

Chapter I.—Factors which constitute Human Love. Chapter II.—**GENITAL EXCESSES.** Chapter III.—**GENITAL ABUSES.** Chapter IV.—**Genital Abuses** (*continued*). On Onanism, or Self Abuse, in General. Chapter V.—**Genital Abuses** (*continued*). Causes, Signs, and Consequences of Onanism in Man. Chapter VI.—**Genital Abuses** (*continued*). Onanism, or Self Abuse, in Woman. Chapter VII.—**GENITAL ABERRATIONS.**—Exhibitionism. Chapter VIII.—**Genital Aberrations** (*continued*)—Fetishism. Chapter IX.—**Genital Aberrations** (*continued*)—Azoophilism. Chapter X.—**Genital Aberrations** (*continued*)—Necrophily. Chapter XI.—**Genital Aberrations** (*continued*)—Bestiality. Chapter XII.—**GENITAL MADNESS.**—Sadism. Chapter XIII.—**Genital Madness.**—Sadism (*continued*). Chapter XIV.—**Genital Madness.**—Sadism (*completion*). Chapter XV.—**Genital Madness** (*continued*).—Masochism. Chapter XVI.—**Genital Madness** (*continued*).—Erotomania. PRICE £2. 2s.

THE BASIS
OF
PASSIONAL PSYCHOLOGY

"In the year of our Lord 1432 there arose a grievous quarrel among the brethren over the number of teeth in the mouth of a horse. For thirteen days the disputation raged without ceasing. All the ancient books and chronicles were fetched out, and wonderful and ponderous erudition, such as was never before heard of in this region, was made manifest. At the beginning of the fourteenth day, a youthful friar of goodly bearing asked his learned superiors for permission to add a word, and straightway, to the wonderment of the disputants whose deep wisdom he sore vexed, he beseeched them to unbend in a manner coarse and unheard of, and to look into the open mouth of a horse to find answer to their questionings. At this, their dignity being grievously hurt, they waxed exceeding wroth; and, joining in a mighty uproar, they flew upon him and smote him hip and thigh, and cast him out forthwith. For, said they, surely Satan hath tempted this bold neophyte to declare unholy and unheard-of ways of finding truth contrary to all the teachings of the fathers. After many days more of grievous strife the dove of peace sat on the assembly, and they as one man, declaring the problem to be an everlasting mystery because of a grievous dearth of historical and theological evidence thereof, and so ordered the same writ down."—*Extract from the Chronicle of an Ancient Monastery.*

THE BASIS
OF
PASSIONAL PSYCHOLOGY

A STUDY OF THE LAWS OF LOVE IN MAN
AND THE LOWER ANIMALS

BY

DR. JACOBUS X***
FRENCH ARMY-SURGEON

Author of: Untrodden Fields of Anthropology; The Ethnology of the Sixth
Sense; Genital Laws; Medico-Legal Examination of the Abuses, Perversions and
Dementia of the Genital Faculty; also Several Works on Military Science;
Officier de la Legion d'honneur; Officier de l'instruction publique; etc., etc.

VOLUME II

PARIS
CHARLES CARRINGTON
13, FAUBOURG MONTMARTRE, 13

1901

GRAD/BUHR

HQ

31

X15

1901

v.2

Buhr/Grad
42081531
3paul
08/19/05
ADD



THE BASIS OF PASSIONAL PSYCHOLOGY.

CHAPTER I.

The Sexual Instinct in Man.

The Sexual Instinct in Man.—Similitude of the Sexual Instinct in the Various Races of Men.—Variable Intensity of the Sexual Pleasure according to Race.—The Physical Love of Civilized Man is superior to that of the Savage.—*Le Dépuclage d'Albert l'Intellectuel*.—Opinion of Dr. Virey as to the Genital Weakness of Scientists.—Good effects of the Sperm upon the Physical and Moral Vigour.—Great Geniuses are Chaste owing to the Weakness of their Genital Temperament.—Power of the Instinct of Reproduction upon Man.—Subordination of the Act of Reproduction to Moral Causes. 1

CHAPTER II.

Causes which Render the Pleasure more Keen in Man than in Animals.

Characteristics common to all Races in the Sexual Relations.—Ascending Progression of the Pleasure of Accouplement in the Animal Series.—Causes which render the Pleasure of Love more keen in Man than in Animals.—Influence of the Imagination on the Pleasures of Coition.—Regarding Curiosity in Physical Love.—Physical Love lives upon Contrasts. 32

CHAPTER III.

Modesty, Coquetry and Physical Love.—Influence of Modesty and Coquetry upon Physical Love.

Influence of Modesty and Coquetry upon Physical Love.—Modesty is an Artificial Sentiment.—Sexual Habits of the Melanesians.—The Lewd

Sect of Arcois in Otaïiti.—The Tahitians and Commandant Bougainville's Cook.—The Polynesian Race is absolutely ignorant of the Sentiment of Modesty.—Modesty is also little appreciated in America.—The Evolution of Modesty and Clothing, according to Wiener.—Modesty is completely lacking among many African tribes.—Immodesty and Lewdness of the Cannibal Women of the Congo.—Rape of a White Man by Negresses.—Revelative Modesty of a Negress.—The Old Chief and the Tincture of Cantharides.—The Soldier who would only pay half of the agreed Price, owing to the Age of his Dulcinea.—Natural Immodesty of the people of Egypt.—Modesty in Asia.—Conclusion to be drawn from this chapter. . . 56

CHAPTER IV.

**Philosophical and Anatomical Studies of the Sexual
Organs of Copulation in the Human Species.**

Philosophical considerations upon the acts which have Generation for their Object.—Dissertation upon the Sexual Parts of the Human Species called "Shameful."—Opinion of Beroalde de Verville, Erasmus, Montaigne and the Learned Author of *La Religion Physique, Sexuelle et Naturelle*.—The Theatre of Nature.—The *Kvvr* and the *μειν*.—The *Balls*.—Old French Authors and their Natural Licence.—The Story of the Nuns of Poissy.—The Women's *Ossey*.—The Fair Hippolyta's *Ossey*.—Anatomical Sketch of the Organs of Generation in the Two sexes.—Copulation in the Human Species, and its Various Names.—The Name which Rabelais gives to the Virile Organs and to the Act of Copulation.—Gargantua's Lamentations on the Death of his Wife Badebec.—Pantagruel in Avignon.—How Panurge advises that the Fortifications of Paris should be built.—Panurge's Proposals to an Honest Dame of Paris.—The Night of the Great Thibault's Wedding. 84

CHAPTER V.

The Pleasure of Coition, According to the Physiologists.

The Desire of Coition.—The Desire of the Male.—The Desire of the Female.—General Observations on Coition.—Copulation, according to Roubaud.—Coition according to the Author of *La Religion Physique et Naturelle*.—Criticism of Roubaud's Opinions.—Coition, according to the erotic writers.—Do Men and Women need any previous Instruction in order to learn how to copulate?—The Opinion of Mantegazza which confirms that of the Author. 106

CHAPTER VI.

**The Pleasures of Coition According to Philosophers, Poets,
and Prose Writers before the 19th. Century.**

The Philosopher Lucretius.—Opinion of the Divine Plato.—The Coition of Lucius and his Maid-servant Fotis, (by Apuleius).—The Marriage of

Pannychris, (by Petronius).—The tied-up *πool* of Encolycus.—The Amorous Epistles of the Greek Philosopher Aristænetus, (A certain man fell in Love, but dared not reveal his Passion; when he had had Delight of it he describes his Pleasures to his friend.)—The Coition of Psaphion and Sunion.—The Man and Woman of Prometheus, and their Amorous Union. 123

CHAPTER VII.

The Pleasure of Coition, According to the Philosophers, Poets, and Prose Writers, of Modern Times.

The Amorous Union, according to the Writers of the 19th. Century.—The Pleasure of Love in Times Past.—The Pleasure of Love in Times Present.—Causes of the Erotic Course of Modern Literature.—The Incest of Leopold and Stephana, (by Catulle Mendès).—Silent Enjoyment, (Barbey d'Aurevilly).—Love in Africa, (Guy de Maupassant).—Coition with Aude, (Camille Lemonnier).

The Pleasure of Love, (by Alfred de Musset).—Rodolphe and Mme de M. . . , or the Scene on the Sofa, (Théophile Gautier).—The Physical Love of Zola's Characters, (The Amours of Séverine).—Love in the Country.—Love of the Murderer.—Love and Death.—La Mouquette's Enjoyment).—Comparison between Zola and the Erotic Writers of the 18th. Century.—The Pleasure of Love, (by Flaubert); the Public Prosecutor's address.—The School of Symbolists.—The Sacrifice of Love, (by Jostéphin Péladan). 139





APPENDIX.

PHYSIOLOGY OF WOMAN.

The Preamble.	197
-----------------------	-----

CHAPTER I.

Preponderant Influence of the Woman in all Ages of Humanity.

General Observations upon Woman.—The Complete Study of Woman is an Impossibility.—Authors who have nevertheless attempted it. (Roussel, Moreau de la Sarthe, Virey, Mantegazza, Lombroso, Letourneau). Sentiment is the Corner-stone of the Physiology of Woman.—Is Woman an Angel or a Demon?—Fellow-feeling among women.—Various definitions of Women by Physicians, Philosophers, Poets and Writers of Ancient and Modern Times.—The logical plan to follow in studying the Philosophy of Woman. 200

CHAPTER II.

Characteristics which Distinguish Woman from the Female of Other Mammifers.

The Female in the Zoological World.—Does Woman, being the Female of Man, differ essentially from the Female of the great Primate Apes, etc.—Characteristics displayed exclusively by Woman.—Direction of the Vulvo-Uterine Canal.—Presence of the Hymen.—Shape of the Pelvis and greater difficulty of Child-bearing. 217

CHAPTER III.

The Organization of Woman Compared with That of Man.

Differences and Resemblances between Man and Woman.—External Shape and Appearance.—The Hair and the Beard.—The Skeleton in the

Two Sexes compared.—Muscular System.—The Brain in its Relation to the Sex.—Weight of the Brain.—Apparatus of Respiration.—Apparatus of Digestion.—Organs of the Senses.—Homogeneity of the two Sexes.—Parallelism of the Sexual Organs in the two Sexes.—Rousseau's opinion of Woman.—Religious opinions about the Common Origin of the two Sexes.—Mental Constitution of Man and Woman.—Affective faculties.—The Natural Equality of the Two Sexes is a false Idea. 235

CHAPTER IV.

The Organization of Woman Compared with That of Man.

(Continued).

Sexuality is the sole Cause of the Differences of the Organization of the two Sexes.—Fundamental Laws of Sexuality, according to J. Chevalier.—(First Law): It is Anatomical Constitution of the Individual which forms the Sex: it is the Organ which performs the Function.—(Second Law): Genetically, Sexes of the Contrary Name attract.—Sexes of the same name repel one another.—This is the General Law of the Attraction of the Sexes.—Contribution of the Woman to the Perfectibility of the Human Species.—The Matrix dominates the Whole Physiology of Woman.—Opinions of Ancient Physicians and Philosophers regarding the Matrix of Woman. 260

CHAPTER V.

Woman Regarded as the Preserver of the Type of Her Race.

Social Condition of Woman in the Ancient and Modern World.—Woman preserves the Type of her Race.—Return of Hybrid Animals to the Primitive Maternal Type.—Experiments by Giron de Busaringues.—The pure-blooded Race of Arabs is preserved through the Mares.—Physiological Superiority of the Female over the Male.—The Foreigner, through his Intercourse with an Autochthon Descendant.—The Gaul gives birth to Gauls.—Crossings of the White Man with the Negress in Tropical Climates. 273



THE BASIS OF PASSIONAL PSYCHOLOGY.

CHAPTER I.

THE SEXUAL INSTINCT IN MAN.

The Sexual Instinct in Man.—Similitude of the Sexual Instinct in the Various Races of Men.—Variable Intensity of the Sexual Pleasure according to Race.—The Physical Love of Civilized Man is Inferior to that of the Savage.—Le Depucelage d'Albert l'Intellectuel.—Opinion of Dr. Virey as to the Genital Weakness of Scientists.—Good Effects of the Sperm upon the Physical and Moral Vigour.—Great Geniuses are Chaste owing to the Weakness of their Genital Temperament.—Power of the Instinct of Reproduction upon Man.—Subordination of the Act of Reproduction to Moral Causes.

Sexual Instinct in Man. This question is treated by Tillier, from whom we shall borrow his conclusions upon the subject. This author establishes in the first place, (what we already know), that our instincts as well as our shape are modifications which have gradually taken place in our ancestors, modifications resulting from changes which have occurred in the nervous system, and that all which has been established with relation to the origin of the sexual instinct applies, in all points, to our own species.

What have been, in reference to the sexual instinct, the results of our considerable development from the

psychical point of view and what change may have been occasioned to this instinct, by the acquisition of articulate speech by means of which man can interpret his internal impressions and condense, by individual instruction, all the ideas acquired by preceeding generations?

There is an initial difficulty in this question. In the case of animals, the most important act of the sexual want, *id est*: accouplement, is always, apparently at least, instinctive in the series.

It is not perhaps the same in our species, and we have treated this question at length in our chapters relating to male and female virgins. We refer the reader to them. For the matter in question let us adopt the definition of instincts given by Herbert Spencer—"organized and hereditary habits." We must confine ourselves to considering as purely instinctive in man, the primordial impulse resulting from the physiological work which is effected in the sexual organs, and which attracts, at the desired moment, one sex towards the other: the whole series of other actions accomplished under the influence of this first impulsion may be more or less intelligent.

Similitude of the Sexual Instinct in the Various Races of Man. The first question which presents itself to us in the study of the Sexual Instinct of man is whether this instinct is the same for all the races of man which inhabit our planet, and to this question Tillier replies as follows:

I. "As far as recent anthropological studies enable us to know, no difference of any importance exists in the anatomical dispositions of the sexual organs in different races of men. The male genital organ, however, in races which live in a more or less complete state of nudity, appears to attain, in relation to the dimensions of the body, larger proportions than in other races. Mention is also made of savage tribes, in which the sexual organs of the woman are hereditarily covered with a fold, at times extremely pro-

nounced, of the skin of the adjacent parts, or rather of the organ itself.

"It may also be said that, in races with a slightly developed pilous system, the sexual parts themselves are more or less smooth. But if account be taken of the very considerable variations in the shape and size of the organs in individuals of the same race and sometimes of the same family, it is hardly possible to attach any importance to the distinctive characteristics of which we have just spoken.

II. "It is the same with regard to differences from the point of view of the duration of the sexual instinct. Ovulation in the female and probably also secretion of the male element in man, generally appear at a more precocious age in races inhabiting warm climates: on the other hand, the aptitude for fecundation disappears at a more advanced age in nations dwelling in temperate or cold countries. The maximum and the average duration of existence, being, under the same conditions, almost the same everywhere, the sexual life appears therefore to be shorter in the torrid zone than in the temperate zones. But, among individuals belonging to the same race and inhabiting the same country, very remarkable differences exist upon this point, and a very slight change, for instance, in the general conditions of existence, (European women living in towns or in the country), is enough for these differences to become quite as marked as they are in distinct races. Everywhere, however, the period of the return of ovulation is the same, and this is an important fact. It is difficult for us therefore in this case again, to consider as being specific those characteristics which relate to variations in the age of puberty.

III. "Nor is it any more possible for us to establish these distinctive characteristics in the manner in which the male and female accouple, in different races of men. It is, in fact, very difficult to obtain any precise information regarding the customs of nations. By a kind of unanimous consent in all the varieties of our species, the genital act is surrounded with a certain

mystery which it is difficult for strangers to penetrate, and exceptions, in modern times at least, are very rare. We know enough, however, through the inter-marriage of Europeans with woman of all countries, to be able to affirm that if any differences exist, they are inconsiderable. Thus, it appears evident, from information which we have been able to gather on the spot, that among the races inhabiting the islands of Oceania, and perhaps also in the yellow race in general, the genital act is of relatively longer duration than in other races: in this there is undoubtedly a very curious case of physiological heredity. But on the other hand, in any race whatever, the individual variations upon this point are, as far as we know, very great, and if we apply to this particular case the general criterion employed by naturalists to distinguish the species, we must necessarily consider the Oceanic races as constituting a mere variety.

"It is the same with the normal position of the male and female during the sexual union. Many travellers, ourselves among the member, have thought they might conclude from certain exceptional facts that in certain very savage tribes, (Kanakas), accouplement is not effected in the ordinary manner: the result of more exact information is, apparently, that the facts in question must be regarded from another point of view, and that what has been observed after warlike feasts and violent exercises, producing a very remarkable genital surexcitation, cannot be generalized.

IV. "The facts relating to the search for the female by the male, to the manner in which the latter secures one or more females, and to the constitution of the human family, although now well known as regards the majority of races, render it very difficult for us to infer the general law of development and progress mentioned in a certain number of works. If upon this point we only study the text of codes and the fixed customs, we are exposed to serious errors, for we know how habits may, in practice, differ from laws. The social condition of Christian nations, for instance,

appears from the point of view of marriage to be based upon free choice and monogamy, and all men having admitted this particular form of belief, loudly profess that man ought to possess only one wife after consenting to the sexual union. In practice it is quite otherwise, and the very necessity of prostitution, which no Christian society has hitherto been able to avoid, proves how far it is from the theory to the application. In Mahometan countries on the contrary, where polygamy is legally admitted and where the wife is legally bought, whenever marriage is for any reason monogamous, it seems to be so in an absolute and complete manner, and prostitution constitutes an exceptional and rare fact.

"On the other hand, if we study savage races dwelling close to one another, we observe that these races may differ prodigiously from the point of view of the form of marriage. In Central Africa, for instance, and in the great mountain-chains of Asia, polyandrous tribes may be found living side by side with monogamous and polygamous tribes: it often happens too that the marriage of the chiefs is different from that of the people, and lastly it sometimes occurs, but very rarely in our day, that the possession of the wife is very precarious and curious customs entail the offering of her to guests and friends.

"We might expatiate without limit upon these variations, and to some of them we shall have to return hereafter. For the present, it is enough to remark that nations, belonging undoubtedly to the same race, may regard marriage, from the point of view of the research of the sexes and of the constitution of the family, in very different ways, for that is sufficient to allow us to infer the non-existence of really specific differences.

V. "We arrive at identical conclusions if we consider the facts which follow fecundation: pregnancy, parturition and lactation. The duration of embryonic development is everywhere exactly the same, and the exceptions to the general rule may occur in all races

without distinction. If among savage nations parturition may be accomplished more easily and entail less danger to the life of the mother, we also find among civilized nations, women whose organism is scarcely disturbed by child-birth, and the conditions of existence undoubtedly play a considerable part in this respect. The new-born child is everywhere suckled in the same manner, and everywhere possesses the visceral instinct necessary to find the breast and carry out the complicated mechanism of the suction of the teat. Lastly, the singular anomalies in the appearance of ovulation after pregnancy and in the course of lactation may be observed in all races.

"Therefore, whatever point of view we take, and whether it be a question of the shape of the organs, of the duration of the sexual life, of the periodical return of ovulation, of the manner of accouplement, of the research of the sexes and of the constitution of the family, of pregnancy, parturition or lactation, the differences which exist between different human races must not be considered as specific, but appearing at the most as individual, or as resulting from the adaptation of a single species to different conditions of existence.

"The question, moreover, may be regarded from another point of view which throws a fresh light upon it, that of the intermarriage of sufficiently distinct varieties: we will now proceed to consider this.

"Accouplement between the males and females of different varieties of the human species is always, not only possible, but quite as easy as when the act is accomplished between two individuals belonging to the same variety. This is an important fact which dominates all those relating to intermarriage, and the reality of which ought in the first place to be recognized.

"Since the European nations have spread over the whole world, the women of the populations dwelling on the coasts have everywhere had sexual relations with Europeans. The white race, it is true, has not yet penetrated into the wooded countries of tropical America, or into the forests of the great Oceanic islands, or into

the interior of the two continents of Asia and Africa. But that is of little importance for the subject which concerns us, for the tribes of the interior being certainly, as a rule, of the same race as those of the coasts, and the sexual union of Europeans being possible with the later, it necessarily follows that this union is also possible with races dwelling at a distance from the sea. As regards Africa, moreover, upon which discussion might arise above all, the problem is solved, for intermarriages are very frequent between the women slaves of the negro tribes and the pure Arabs, and are considered by all anthropologists as forming a race clearly distinct from the black race.

"There exist everywhere, in fact, some tribes in which particular habits are opposed in almost absolute fashion to general or frequent sexual union with whites: but, even in this case, some exceptions can almost always be given, as is proved by the existence of easily recognizable half-breeds.

"We are considering here only the fact of accouplement taking place between Europeans and women of so-called inferior races, and the possibility of this union is sufficient to prove that which we wish to establish. The converse of this, that is to say the union between a European woman and a man belonging to another race is always far more rare and, in many cases, it is even impossible to quote any instance of this kind of union voluntarily agreed to. This fact can easily be explained if we refer to the law of the greater ardour of the male, a law which we shall see applies to our species. But, it must be remarked besides that the circumstances attending emigration now-a-days usually involve the expatriation of civilized men rather than of women, and we do not know, save by as yet too recent experiences, what will occur when women of white races have dwelt for a long time in countries less advanced in civilization, especially when the inferior races, where they have not disappeared, shall have assimilated wholly or in part the intellectual development of European nations.

"To sum up, therefore, it is an invariable fact that accouplement is always possible between individuals of distinct races.

"It cannot it is true be said, and this is an important point, that the sexual impulsion which a man of a given race obeys in accoupling with a woman of a distinct race, is exactly the same as that which leads him to a woman of his own race, for, when several distinct nations dwell together in the same country and the women are sufficient in number, it generally happens that the unions are effected between man and women of the same variety.

"We can throw light upon this subject by briefly summing up, without entering into details which do not affect this study, some observations which we have been able to make and which many travellers, we believe, would confirm, if they had to give an opinion upon this question. These observations all refer to the sexual union of European males with women of other varieties of our species.

"Europeans, in the presence of women of certain Oceanic tribes, whose skin is nearly white, obey the instinct of the intercourse of the sexes quite as easily as in the presence of European women; it is extremely rare to meet with any exceptions.

"It is the same, or almost the same, with regard to Japanese women and, although to a less degree, with those of the tribes of Red-skin Indians of North America. A certain repugnance exists with regard to Chinese women. This repugnance is accentuated in the case of Malay women, and grows stronger when it is a question of completely black women, or of those living in an absolutely savage state.

"It must be observed that race is not the most important factor, for Hindustanee women, for instance, who are almost black, although much nearer to us than the Tahitians from the ethnical point of view, are less sought after by whites than the latter.

"To sum up, if we take account of all the facts, we see that the European unites with a foreign woman

the more easily in proportion as the latter resembles, in appearance and colour, the women of his own variety.

"The question however always remains complex, for other elements, such as the smell, a more or less complete state of savagery, and the repugnance of the women themselves may intervene. In any case the aversion can never be considered as instinctive, for it has been observed that cultivated and intelligent men generally yield less easily, under these circumstances, to the impulsion of the sexual want, than man of incomplete and unpolished education. However, (although in this respect the temperament may play a very important part), at length and under the influence of the want, the union always or almost always is effected in the end.

"These facts, apparently, permit the conclusion that the different races of men behave towards one another, from the point of view of accouplement, like varieties of a single species and not as distinct species.

"We can also study the question regarding it from another point of view, that of the fecundity of the intermarriages and of the issue of intermarriage. There has been much discussion and much has been written upon this subject, often, it must be allowed, with preconceived ideas and in support of theses made in advance.

"What, in the end, is absolutely certain is that these unions may always be fecund and that it is impossible to quote a single case in which it can be proved that the fecundating element secreted by the male of one race is absolutely without action upon the ovule of a distinct race. Undoubtedly there are circumstances under which this fecundity is much less marked than in others, and, in relation to the unions of half-breeds and to the fecundity of these unions, the facts are sometimes contradictory. But it is none the less an established fact that races are fecund together, and if any one should deny this it is enough to point to the number of Mulattoes, Eurasians, *Bois-brûlés*, and half-cast Malays now peopling countries outside Europe. Some more or less marked exceptions, (Fellah-Europeans),

cannot prevail against such general and invariable facts, and here again we must recognize the fact that from the sexual point of view the different races of our species behave towards one another as simple varieties.

"Referring back to all that has just been said, we can admit that in studying the sexual instinct in our race, for instance, we shall give a sufficiently exact idea of what exists in other races, and it consequently becomes useless to form categories for each variety of the human race.

"We shall have no doubt to take account of the remarkable differences which are the result of the more or less advanced degree of civilization; but everything is confined to variations of detail, and, in principal, all men when they perform the successive acts which are necessary in order that reproduction should take place, obey impulsions which in final analysis are completely analogous."

Variable Intensity of the Sexual Pleasure in different Races. Science thus agrees that the sexual instinct is fundamentally identical in all races of men. But if the sexual pleasure which it affords is the same, from the physiological point of view, has it the same intensity? We do not think so, for various reasons. We will first compare together, from the special point of view of this pleasure, the two races of man which are in every way the most dissimilar, namely, the black race and the white race.

We have only to refer to the arguments in our first work, *Untrodden Fields*, adding to them some fresh considerations. We have shown that the majority of negroes are very ardent in love, and that negresses carry on the pleasure to such lewdnesses as are practised in Europe by prostitutes only. I am speaking here of pure copulation which the negress ardently desires and easily obtains from her male, for the depraved caresses of the prostitutes and debauchees of the white race, leave her cold. I have remarked first of all, the radical physiological difference which separates the genital

organ of the black from that of the white, and the unusual length of coition which results from it. (See *Untrodden Fields of Anthropology*).

This lubricity of negresses causes them to be sought after by the majority of whites; the repugnance felt by the latter at the approach of a negress is soon destroyed by habit, and the negress, although hardly caring for a white as a male, is always proud at having secured the affections of a master. Those who have enquired into the causes of this taste for negresses which appears so depraved in Europeans, have found the source in the burning climate, in the facility for satisfying this insurmountable inclination without restraint, or in a certain piquant attraction of beauty which is soon found in negresses, when custom has familiarized the eyes to their colour, especially in an ardent temperament.

Although extreme ardour in love is not favourable to the multiplication of the species, negresses nevertheless are very prolific: this is no doubt owing to their simple and almost animal manner of life, for we observe that the more men and women become civilized and perfect their intellectual or sensitive faculties, the less fit do they become for propagation, because all the powers of life are diverted to the brain and senses to the detriment of the sexual parts. Negresses give birth with facility, for the bones of their pelvis are wider apart than those of Europeans, and the vulva and the vagina are much more widely open. On the side of the negress there is a marked likeness to the brute.

It is well known that negresses all have long and large mammæ; this is why they suckle their children for a considerable period, the children clinging to their mother in such a way that she is able to work without having the trouble to hold them. This habit is also common to young monkeys.

Nature, in placing the negro in a lower position than the white, has compensated him in another way: if we have more pleasures of the mind, the negro has

more pleasures of the senses; we seek for glory and greatness, the negro prefers repose and an obscure existence. A European needs wealth and a thousand objects of luxury, he seeks all his life for enjoyment and is never satisfied. The negro remains as he is. To eat, to drink, to make love and sleep in the sun, is the height of his happiness. We seek for movement; the negro seeks for repose above all.

The negro's mind, we see, has less activity than our's: it is a diminution of his cerebral functions, for our brain is more extensive than his, but his nerves are grosser and less delicate than ours. Moreover, the negro brutally abandons himself to the most crapulous excesses: his mind, so to say, is more sunken in matter, more encrusted with animality, more carried away by completely physical appetites.

If man consists mainly of spiritual faculties, it is unquestionable that the negro is not so much man in this respect; he approaches more nearly to the life of brutes, since we see him obeying his belly and his sexual parts rather than his reason. This degradation is very evident in the Hottentot. If we compare him to the most perfect of the apes, we shall find an organization which resembles his: protuberant muzzle, contraction of the brain, depression of the occipital cavity, curvature of the dorsal spine, obliquity of the pelvis, half-bent knees, separation of the toes and oblique position of the sole, as in the case of apes.

The Hottentot speaks with difficulty and clucks like an Indian cock, in which he displays a manifest resemblance to the ourang-outang, which utters a dull clucking sound, owing to the membranous pouches of his larynx in which his voice is stifled. When we consider these extreme resemblances; when we remark how the ourang-outang gives signs of intelligence; how similar his manners, his actions and his habits are to those of negroes; how susceptible he is of education, it seems to me that it cannot be denied that the most imperfect of the Australian blacks is near akin to the first of the apes. I am very far, however,

from saying that they are of the same species, for between the ape and the Hottentot there is less distance than between the latter and the Malay, for instance; with Topinard, moreover, we have classified the place of man in the animal world.

The Physical Love of Civilized Man is inferior to that of the Savage. From what we have just said above, we may draw the deduction that physical love diminishes as we come to the intellectual man, who is more particularly dominated by the love-passion, of which we shall speak further on.

Joanny Roux, and Krafft-Ebing after him, have pointed out the close relation which exists between hunger and the sexual instinct. No doubt, a poor devil of an Australian savage, who starves every other day; who in order to live, devours roots, ants, etc., and anything that he can find, has no courage for a game with his female. But give this miserable creature a whole sheep to cook, allow him to eat as much as he likes, and he will astonish you with his voracity. He will eat enough food to satisfy ten civilized men. I have made the experiment in New Caledonia, where one day I bought from two New Hebridean shepherds a large kid, whose leg had been broken by my dog. In two hours, my kid was cut up, placed in front of a brush-wood fire, and almost completely devoured. The belly of each of my guests was stretched like a drum and almost bursting the skin.

If you give a man of these inferior races, a considerable amount of animal food every day, with light work, it is astonishing to observe the genital vigour and the passionate ardour which he will bring to bear upon copulation. In *Untrodden Fields*, I have told the story of the New Hebridean girl who slept every night with my native servant, together with several European orderlies. This servant, a native of New Caledonia, 17 or 18 years of age, had been given me by Calké, Chief of the Kanaka tribe, in return for my care of him in an illness, (orchitis with a complica-

tion of gonorrhœa), and also in exchange for a bottle of tincture of cautharides, the effect of which he keenly appreciated. I had to restore him to his master when I left the colony, a duty in which I did not fail, as may be supposed. Somewhat weakly when I first took him, my servant, who was of a vigorous temperament, developed surprisingly upon the animal food, bread and wine, coffee and alcohol, which replaced the tarola, sweet potatoes, bananas and brackish water which, before he came to me, formed the staple of his repasts, when he had any—for he fasted more often than not. I have two photographs of him, one taken a week and the other eighteen months after he entered my service. It is impossible to see two creatures more unlike.

As the rascal sacrificed to Venus every day, his genital organs had in a short time doubled in size and in vigour, and he fully justified the name of Priapus which I had given him. All the *sous* which he got out of me he spent on sweetmeats at the pastrycook's. The phosphorus, which I, a poor, puny white, expended through my brain, he, the inferior man, superabundantly fed, with no troubles or intellectual wants, employed through the canal of the urethra, in a spermatic form. There was no refinement about him in love. Oh, no! He threw himself upon the woman like a dog upon a bitch, and soon lifted her legs up in the air, for the game of the beast with two backs. The confectioner's wife, who was no neophyte in the arts of Venus, took a fancy one day to offer herself to my Ganymede, and had an unhappy experience. They were busily engaged in the back shop upon the top of a barrel of salted herrings which, being badly poised, turned over, and rolling through the open trap-door into the cellar where the confectioner was bottling some wine, deposited the amorous couple still in full action upon his head. This was certainly a new-fashioned method of presenting the husband with a pair of horns.

Dissolute habits and refinements of pleasure are the

signs of genital weakness. Where do we mostly meet with such practices? In the brothels which are frequented by the intellectual. And again, how little real vigour does this class display in the act.

People who want appetizers before they eat, and are fond of highly-seasoned sauces, truffles, etc. usually have a bad appetite and are poor feeders. Their appetite has vanished when they have swallowed a few oysters, a piece of the breast of a chicken, or a pheasant's thigh. While the hardy peasant, who is set down before an underdone leg of mutton, is well able to swallow several slices as broad as one's hand, and to quaff a good dozen large glasses of wine or cider. And this rustic, just like the savage, when he can catch big Margot, or fair-haired Jeannette behind the corner of a wood, or on the edge of a ditch, soon pulls up her petticoats and puts his Master John Thomas where Nature orders it to be put. He needs none of the refinements of luxury to stimulate him. At the most, he avails himself of the aid of a skilled hand to guide him into the right path. Lafontaine said long ago, "that at that game, one muleteer is worth three kings."

Let us return to our subject. The savage, the barbarian, the civilized peasant, when well fed, have a more powerful physical love, and their voluptuous sensations in copulation are, in our opinion, superior to those of civilized intellectual man who have spent their boyhood and early manhood shut up in those prisons named scholastic establishments, the true haunts of onanism and sodomy. *Dixi.*

What happens with regard to the civilized male, happens also in the case of his sister, his wife, or his daughter. Vaginism increases its circle of clients every day. White women have no breasts; they lose their hair and teeth at an early age; their vulva is narrow, stunted and shaded with a few colourless hairs. Many of them cannot have children; it is necessary to procure abortion, owing to the narrowness of their pelvis, and when they have them, thanks almost always

to the forceps, they have no milk to nourish them. Thus these consumptive women give birth to a worn-out offspring, and the percentage of those who are rejected from the army for physical defects, increases every year. By the side of these miserable specimens of womanhood, how great do you appear, daughter of a savage home, who in one night of orgies, endured without flinching the attack of a whole company of black sharpshooters with their sergeant at their head, and remained mistress of the field of battle! After washing yourself several times in cold water, you were ready, you told me two days after, to begin again! I have related your story in *Untrodden Fields of Anthropology*, under the heading of *A Black Messalina*.

Without any doubt, all that is related by novelists is not Gospel truth, but many modern novels are nothing else but monographies and are often founded upon a tale of real life. Louis Dumur, in *Albert*, has given us the history of an intellectual man. The care taken by the author not to furnish his work with any preface or introduction, leads me to think that this *Albert* is very closely related to the author. But let us not attempt to demolish the wall of private life, though it be but made of glass—so let us proceed.

This *Albert* is at the same time both a libertine and an innocent. At 21, he was still a virgin physically, morally he had been corrupt for a long time. In Chapter XII., the story of the loss of his virginity is fully related with details which make us believe in the reality of the facts. *Si non e vero, bene trovato*. We give it *in extenso* to enable all to relish this production of the literary school of Zola. Put on your spectacles, then, and digest in imagination the broad tale of this first night of nuptials. There is enough in it to make all young fellows sit up, and wish to do the same as soon as possible, but if our old race is composed in the future of such exhausted intellectual men as the hero, it will soon perish.

Le Depucelage d'Albert l'Intellectuel. "I bequeath to myself to read over again at some future time when I have known other women, (if I do so, which I doubt), or at least when I have gained fuller experiences, or merely as notes to assist my memory—this sketch of the carnal impressions which date only from that night.

"I had gone to the Rue Dauphine to find a young girl named Bertha, who was mistress to one of my companions. I thought her pretty and she tickled my fancy. I had thought of her several times with longings,—almost with the longings of a school-boy,—having reached the age of one-and-twenty without having as yet resolved to overthrow that monster which consists of the instinctive resistance of every male virgin to those desires, and which had impressed me more with reflection than timidity. One evening when some friends had taken me to the Bal Bullier, I had met her with Trubert, who knew that I was a quiet fellow without however believing me to be innocent—for I never had the appearance of being so, and I never was so—and wanted to tease me and make me dance. 'Come,' he said, 'I trust Bertha to your care. You won't find her dull, for she would bring a corpse to life again.' And he left her with me for an hour. I do not well remember what we talked about. We took a couple of turns in the valse and then I led her out into the gardens to eat ices. There she was most gentle to me. She amused herself by stroking my moustache, declaring that it was finer and better-shaped than Trubert's. 'Oh! Trubert,' she murmured, making up a face to encourage me to make advances to her, 'Trubert wearies me.' I made no advances to her, for I had still some scruples of honour left. It was she who made them with flattering and tender coquetry, the sincerity of which I tried to disentangle from the falsehood. She gave me her address and told me at what hours I should be sure of not falling against Trubert. Then, taking advantage of a moment when no one was passing by, with a supple movement she offered me her lips....

"She did not expect my visit, so when I entered, there was a look of surprise in her eyes.

"'Albert,' she cried.

"'Yes, I am come.'

"As I had decided to sleep that night with a woman, and as I had selected her as being—among all those whom I could obtain at the moment—the woman whose body I should clasp with probably the most satisfaction, I was not reserved or cold to her as I was on the night at Bullier. I well observed a certain awkwardness, proceeding only from want of habit, in the presence of this woman on whom—not for the first time—I had sensual designs. But this awkwardness was purely internal, it did not diminish in the least that prodigious calm which I was surprised to observe in myself, and my blood did not flow an atom faster in my veins. A cynical affair: the desire then was artificial! I wished to have a woman and I was going to have her.

"Upon the path which I was undertaking to explore, I was drawn much more by curiosity than by passion; and again I was far more curious about myself than about her. The mystery lay in me, and not in the woman.

"What was there that I did not know about woman?

"All that is known I knew. I had read, seen, heard, and that which is not read, or seen, or heard, I had represented to myself with features so exact and certain, that I had a more complete idea of love than after long practice.

"What disturbed me, what I awaited with an intellectual emotion, what rose in my mind with a keen, vibrating note of interrogation, was the unknown way in which the senses, my own senses, would thrill at the contact of female flesh. Should I enjoy it as vividly as I imagined? Would there be for me one of those abysses of delight in which everything gives way, be it only for a moment, in the delirium of pleasure? Would there be something hitherto unknown and so far superior to every other joy, that when once

I had tasted its intoxication I should understand the unique importance which the world has accorded to Hymen? Here, on this simple piece of paper, I confess with no unmeaning phrases the utter apprehension in which I lived, after experiencing so many disillusionings, of a fresh disillusion, not more cruel to the soul than the previous ones, but perhaps more perceptible, as sensuality held closer to terrestrial happiness.

"I took Bertha away to supper.

"In this warm *tête-à-tête*, in which the intoxication of wine and cigarettes, after a varied dessert, predisposed to lascivious caresses and stimulated the desires, I observed for the second time a lack of energy in giving myself up to the lively impressions which should have possessed me. I asked myself whether really and objectively the situation was delicious. I questioned my companion whose eyes were shining brilliantly and whose laughter trilled in silvery notes: 'What effect does life have on you at this moment?'

"She gave me this answer which made me astonished and sorrowful:

"'I have never been so happy, never, never!'

"And a quiver passed over her half-bared bosom, while her eyelids, with their moist transparencies, trembled as I gazed upon them.

"So imperious was my resolve for pleasure, that I compelled my fancy to supply me with it, or at least with its appearances. My words were a flow of gaiety, ardour and carelessness; I uttered tender pleasantries, I was witty, I excited my heart to throb a little faster in my breast by eagerly inhaling the subtle perfume of the woman, just as one tries to become infatuated with a flower. Thus we were happy: the girl who had already lived by love declared that we were. Moreover, it was pleasant. I saw and recognized the palpitating portion of a novel before me. A few steps more and I should attain the highest point of human felicity. I carried her off with my arm round her waist, while she stretched herself back upon my arm,

and my lips pressed the curve of her neck with rapid kisses. I bore her into the adjoining room, where a bed, an enormous bed, occupied nearly all the space.

"I found myself thus in the most favourable conditions to judge with a partiality in their favour of those sexual moments, by which I was about to be made a man, (was I not one before?), and which the detractors of life themselves consider to be the real revenge for the imputations of mankind. I was in a luxurious apartment, I was one-and-twenty, the fumes of the love-feast were around me, every nerve in my body was keen for the quest of the promised paradise, and at my disposal was a young girl whom I desired and who desired me, and who united the attractions of childhood with the vices of an experienced woman.

"Contrary to what usually takes place on this night of initiation, in which the disorder of their senses and thoughts prevents young men from distinguishing anything, I remember the slightest facts, the least sensations. Never was my mind clearer. This is how perhaps I was lost.

"When she had taken off her dress and I saw her beautiful white arms, like those of a model, polished, from the two hardly perceptible vaccination spots to the delicate attachments of her wrists; when I saw under the wave of her lace petticoat her neat ankles, and the gentle swell of her calf imprisoned in a fine, open-work stocking, then when the petticoat fell as well and she emerged from it looking like a boy, in short drawers displaying her broad hips, while she untied with a single gesture her chestnut-coloured hair, which fell in waves on her shoulders and down her back, my marrow itched, it is true, with desire, and in the half-darkness which bathed her *déshabillé* in shadow, I felt a few seconds' hallucination, as though before the idol of a tempting picture, but my eyes recovering immediately, were fixed upon a slight yellow stain under the arm of her cambric chemise, which made me think that the idol perspired.

"I took her nevertheless upon my knees, I removed

her corset, I discovered her breasts, the points of which, not ripe as yet, grew stiff under my hand; I inhaled the perfume of heliotrope which she gave forth, my fingers wandered all over her figure, with inquisitive pressure, on the outside of her underlinen, then they insinuated themselves under her drawers, and travelled up the firm and polished surface of her thighs.... My body grew hot, my animal instincts came into play; I felt not so much a man as a brute:—and yet I looked on myself with a feeling of scepticism which increased as I approached the famous *summum*; my mind lay deplorably aloof from my body and I realized more than ever my double indentity; my psychological self looked on my other self as it committed indecencies and was ready to laugh at it. At length, we got into bed. She showed the utmost willingness; no woman, I suspect, could have been warmer or more extravagant, few also could have surpassed her in freshness, grace, physical attractions, in the fanciful utterance of half-broken sentences and in the artful modulation of her sighs, few could have yielded themselves with such an abandoned fervour.....Alas, I am obliged to employ these words, so slightly indicative of delight; for what others can I use. Other men perhaps, more disposed to be content with what the world concedes, would have added the most amazing expressions; but I clearly seen that I formed too fine an idea, I did not think that these words corresponded to such pitiful sensations or to such ridiculous realities. It was a deception, a fraud, the murder of a hope.

“From the moment when I embraced with my body the naked, living body of my concubine and felt her supple legs entwined in mine, to the time when I went away in disgust, my esteem for the most cared of the seven sacraments kept continually diminishing. If, in this exasperating act of copulation, I have had the ill fortune to fecundate one of the ovules of the organ with which I accoupled, the child which a midwife will root out in nine months time will be neither more nor less than a Diogenes.

"I will not stop until I have told all.

"This rubbing of one flesh against another, having arrived at that point at which one holds the object of natural, material desire under and in oneself, without anything being now left to the imagination, since the real and undisguised flesh is crushed between one's arms, this rubbing is a torture, the torture of wanting more, one knows not what, of going further when there is nothing, of flattening oneself against the goal, when the impulse is still immense and calculated to carry one far beyond it. I reached the grievous certainty that I had drained the cup and that my thirst would absorb the ocean. And while my limbs bent until they almost broke, and exhausted themselves in trying to attain the absolute, I moaned to myself in despair: 'This is not it! this is not it!'

"Oh! the horrible nightmare.

"There was a limit to efforts, there was a moment when the nerves were utterly relaxed by the follies of excess. I leapt from the bed and, like Rolla, went to lean my elbows on the window and think. Like Rolla, too, this thought seemed to me grotesque. Should I have chosen Marion's couch to die there? I should not have taken the trouble assuredly. And I smiled at the poor romantic fool who wished to leave the world under this miserable impression.

"And now the girl, with tears in her voice, required of me a fresh spasm. I should have been pleased to have left her like a lifeless bundle, but as she wept, in spite of the aversion with which this nauseating act inspired me, for pity's sake, coldly, and as one performs a hateful task, I embowelled her again.

"When her flesh was tired out she was satisfied, and I fled.

"Such was that night; I may compare it to a flower-bed in a garden; afar off, the roses seem adorable; we approach, many of them are faded and stained, some are mildewed, few of the petals are free from dust; we part the stalks, and find that the ground

where they are growing is a hideous mixture of earth and dung. Ah! Love!

"Never will I see thee again." ⁽¹⁾

What does our reader, who doubtless possesses full manly vigour and a fine genital equipment, think of this description? Candide's eunuch said "que sciagura dester senza coglione:" this Albert alone seems to be similar to him.

Virey's Opinion on the Genital Weakness of Scientists. Alas! the number of individuals of this type will increase in proportion to the progress of civilization. The old philosopher, Dr. Virey, a disciple of Cabanis, already remarked, three quarters of a century ago: "Nothing therefore is more true than the proposition maintained by Helvetius, *that all minds are born equal*, since bodies and temperaments are born so different. But, furthermore, experience shows us that men of great mental powers rarely beget sons equal to themselves. Boileau thus represented it to Louis Racine. Strength of body and courage can be transmitted with the complexion, and Horace could truly say *fortes creantur fortibus*, many instances of which may be seen; but the qualities of the mind are in no way transmitted like those of the body. The reason appears to be that extreme exercise of the thought causes an immense waste of the powers, and the proof of this is to be seen in all those persons who are most addicted to mental labour, since they suffer cruelly from hypochondria, melancholia and a host of nervous complaints. The waiting-maid in the comedy is deeply convinced of this:

"It is said that we never have all gifts at once,
And that great minds, though otherwise most estimable,
Have very little talent in begetting their like."

DESTOUCHES. *Le Philosophe Marié.*

⁽¹⁾ Louis Dumur. *Albert*, Paris. Bibliothèque Artistique et Littéraire.

* Thus the enervated organization produces only weakly creatures, while courage and strength of body, on the contrary, engender individuals full of nerve and energy. These observations are sufficient to destroy the absurd ideas of the pretended *megalanthropogenesis*, or the art of procreating great men at will, by marrying together the most witty, the most learned, or the most skilful individuals. It has been for a long while remarked that, if children atone by their folly for the talents of their fathers, the fathers sometimes seem to have enriched their sons with all the mental powers which they themselves do not use. The passion of love, besides, seems much deeper in those individuals who are least endowed with the faculties of intelligence: according to the common expression they become as *amorous as beasts*, and it is by this means that they can engender men of mental talent.

Good Effects of the Sperm upon the Physical and Moral Vigour. "What, more especially, can be the origin of that outburst of physical and moral sensibility, that almost sudden illumination of the intelligence, at the time of puberty, if it is not the sperm, which, secreted in the first place by the sexual organs, begins to be partly reabsorbed in the economy.

"It is said that love endows maids with sense; it has the same effect on youths; what lover is there who does not grow eloquent and even become a poet, and aspires to please by his moral as he does by his physical qualities. It is evident, from experience, that the tension and the solidity of the muscular fibres increase immensely when the sperm is reabsorbed into the economy, and manly vigour and courage are the result.

"It is principally upon the nervous system that the sperm exercises its male energy, by stimulating it with strength. A steady observation has demonstrated the fact that no one becomes a maniac before puberty, and that the period of the most lively generative ardour is also that of the greatest mental exaltations

and of the most violent moral emotions. Trial has also shown that the castration of maniacs restores them to their right mind; and eunuchs often fall into idiocy, but not perhaps into mania. Many cases of madness arise solely from the cerebral exaltation excited by a too strict restriction of the sperm. Buffon has traced the astonishing history of a Curé of Guyenne whose spirit was prodigiously exalted, even to the most furious mania, by too severe abstinence from all secretion of this humour. The ancient philosophers observing how greatly the semen weakened, by its excessive evacuation, the cerebral organ, called it *stilla cerebri*, a running of the brain.

Great Geniuses are Chaste owing to the Weakness of the Genital Temperament. *The converse is no less true; it seems that the same intelligence which organizes and vivifies the embryo by the sperm, can, by preserving itself, accumulate in our proper system of sensibility, and raise the brain to the highest degree of tension. By abstaining from corporeal generation, we have more of the inner spirit, (*ingenium*), and for the same reason men of genius are less capable of engendering physically, as we have already explained. Newton died without having known a woman, as was also the case, it is said, with William Pitt. Kant had a hatred of women, and none of the greatest men of antiquity, according to the remark of Bacon of Verulam, were greatly addicted to pleasure. Pythagoras wished no one to approach the Divinity without pure and elevated thoughts; this is why he prescribed abstinence from commerce with women." (J. J. Virey. *De la Femme sous les rapports Physiologique, Moral et Littéraire*. Paris, chez Crochard. 1825.)

In spite of his emphasis and high-flown style, which however is that of his contemporaries, Virey's remarks have lost none of their force.

Dr. Felix Voisin, a disciple of Gall the phrenologist, has depicted the power of the instinct of reproduction in man.

Power of the Instinct of Reproduction on Man.

* Although it may be true to say, with regard to general observations, that the instinct of reproduction in the human species, almost wholly displays itself like all the powers of the organism, that is to say, ordinary in its power and activity; nevertheless, as much by its deep and voluptuous perturbations, as by the order of the faculties which it brings into its sphere, it must be recognized that Nature perhaps has not brought into the play of any other apparatus of the economy more spontaneity than we remark in this. She seems in this relation to have wished for a blind obedience; one would say, by the agitation of the individual, by the transport of his senses, by the vigour of his attack, by the fever of his mind, by the trembling of his limbs and by the impassioned accent of his voice, that all the fibres of his intellectual and moral being are interested in the success of his love. Even mutilation, especially when it has taken place after the complete growth of the organism, after the period of puberty, does not always dry up the sources of this sentiment—to make use of an expression which is sanctioned. The eunuch, despoiled of almost all the characteristics of his sex, feels none the less a terrible void internally. The unhappy wretch, says Rousseau, surviving his nullity, still sees in women, if not happiness, at least an image of happiness; he flutters around this phantom, attaches himself to it, and catches a glimpse of love in the dreams of his imagination. Who does not know the story of Abelard, mutilated in the flower of his age, living in the wildest solitude, amid the exercises of an austere piety; Heloise is constantly present in his thoughts. Read his letters; they are not those of a professor, of a cold and insensible man; they are written by a man who has loved, who loves still, who avows it, and who does not know how to console his mistress but by telling her all he suffers and, all that it costs him to be separated from her.

* Lastly, Gentlemen, Nature so clearly manifests her intentions for the conservation and multiplication of the

species, the inclination which leads us to obey her laws is so inherent to our constitution, it is so pronounced, that it is often seen to show itself in the most evident mental alienation and sometimes even to form its principal characteristic. Even in the most complete dementia, when all the powers, all the inclinations, and all the sentiments are extinct, I have seen the power of reproduction in some degree surviving this kind of annihilation of the creature and justifying our opinion in all points.

"Analogous observations can be made every day even in idiots, those creatures who through the arrest of their cerebral development represent only the rough and imperfect outlines of humanity. Nature, in depriving them of a host of faculties, nearly always respects in them the instinct of reproduction.

"I shall always remember seeing at Bicêtre in 1828, at the time of the departure of a gang of convicts, a young man, 22 years of age, affected with complete idiocy, who had been sentenced for rape. I entered the large court of the prison at the moment when these wretches were being made to perform a general movement, in order that they might be ironed. Accustomed as I am to seize upon the external characteristics of these low and degraded beings, I noticed from a distance this young man's cerebral conformation, his walk, his uncertain attitudes, his simple and stupid smile, the way in which his companions shifted his position without his paying any attention to it; the idea struck me immediately that I saw an idiot before me. I wished to clear up my doubts, I went up to him, examined him and questioned him, and I put a number of questions to his companions with regard to the order and nature of his habitual manifestations. They all looked at me with astonishment, knowing nothing of the thoughts which were passing in my head, of the ideas which I had, or of the emotions which I felt, and as they did not suspect the importance which I attached to not having the slightest doubt, on the mental condition of this young man, they could not conceive how

a man who appeared to them to have some education could remain such a long time to prove an imbecility so patent to them all, and so manifest as they declared, to the eyes of all. I had not deceived myself. I saw before me a poor child to whom Nature had been very far from according all her gifts and who was sacrificed to no purpose to social interests. The unfortunate youth, it was true, was not aware of his condition, but his family had to undergo the consequences of an infamous sentence.

Subordination of the Act of Reproduction to Moral Causes. "Before coming to the deductions and practical applications of all these facts, this would be the place to prove to you, Gentlemen, by a number of observations, that independently of the chief and indispensable influence of the cerebellum upon the organs of generation, that at the same time there are no functions in the economy more subordinated than those of these organs to the affections of the mind and to the affections of the rest of the encephalon. I refer you for the details of these demonstrations to my work on the physical and moral causes of mental maladies, and I confine myself to putting before my readers' eyes the facts which put this truth beyond question.

"Noise, fright or fear, paralyze their action. At the moment when the desires are most violent, when the imagination depicts only happiness and pleasure, a memory, an equivocal word, a wrongly interpreted sigh, are sufficient to destroy the charm in an instant and to freeze the senses.

"Silence, mystery, the affection of the beloved object, and everything which leaves the mind in tranquillity, are, on the other hand, favourable to the functions of these organs and increases the energy.

"A thousand instances prove that a man who is too strongly smitten, loses through the vivacity of his passion the power of possessing the object of it; that after having exhausted almost all his powers in the

fire of desires and the illusions of an anticipated happiness, the disorder which affects him at the mere sight of the present happiness dissipates the rest and leaves nothing for the reality; thus love is extinguished by its own transports and destroyed by its own excess.

"Catullus sighs for Lesbia; at the thought of his mistress his mind is inflamed by a thousand voluptuous images and knows no happiness greater than the possession of so many charms. Catullus pleads, Lesbia yields, but the moment of victory is the time of defeat: defeated before the combat, Catullus questions himself and finds no answer; he is astonished at his failure. Grieved at having promised so much, confused at performing so little, and at according to love what is usually reserved to hate, he laments over a triumph which covers him with shame; consumed with ardour and the vain efforts of his passion, an adorer without worship and without offerings, he leaves in despair a beauty who is doubly outraged by his oaths and by his coldness.

"I will not stop to examine the question if this picture which we owe to one of the lights of the Institute, Dr. Percy, displays too much abundance and colour in its expressions. If it pleases some of my readers, if it supplies food for the satirical and critical spirit of others, these individual differences in the way in which men are affected, do not concern me and are entirely foreign to my object. I have quoted this observation because it shows in the most positive manner the important part which the brain plays in the act of reproduction, because it is a useful addition to all the proofs which I have already given, and because I could not really select a more interesting one with regard to the man who supplies the subject and to the author who has communicated it.

"In science and in medicine especially, Gentlemen, the observations of poets are of no value in the eyes of a certain number of persons; however well-founded this fear may be of seeing illusions and the offspring of the imagination substituted for rigorous facts in

severe studies, we must nevertheless lay aside all prejudice, render to every one his due, lay hold of truth wherever it may be, and recognise the fact that many of them have shown in their writings such a deep knowledge of man's nature, that we cannot without ignorance, pride, or bad faith, refuse in all circumstances their authority and contradict their evidence.

"Poets, for instance, were the first to remark how the seduction of places enters into love and how there are allurements to pleasure even in the perfumed air which we breathe. Armide, among all the surprises which she prepares for the young Renaud, lavishes flowers and perfumes around him: it was among the flowers that Milton placed the nuptial couch of our first parents. Rousseau, who called the smell: sense of the imagination, has made the same remark. The sweet perfume of a woman's dressing-closet, he says in *Emile*, is not such a feeble snare as is supposed; and I do not know if we ought to congratulate or condole with the wise or insensible man who is not excited by the smell of the flowers which his mistress carries in her bosom.

"These ingenious observations, made by men who have no wish to create or defend a system, give a fresh force to my opinion; they bring clearly to light the immediate dependence of the erectile apparatus of generation in the superior nervous systems; and as they are undeniable, they vindicate writers and poets from the scorn in which certain individuals have held their compositions." ⁽¹⁾

Subordination of the Generatory Act to Moral Causes. How then can the most ardent and the most perfect love be established between the sexes? This results when the woman is as feminine and the man as masculine as possible, when a dark, hairy, warm and impetuous man finds a delicate, soft, white, timid and modest woman.

⁽¹⁾ *De l'Homme Animal*, Dr. Felix Voisin. Paris, Béchot et Labbé, 1839.

The one ought to give and the other is constituted to receive: the former, for this reason, must have a principle of superabundance of force, of generosity and of liberality which is eager to discharge itself; the latter, on the other hand being in a degree lacking, must, by her weakness, tend to absorb, to gather with a kind of need and economy, the excess of the other, so as to establish an equality and a perfect level.

Thus the end of the procreation of a new creature cannot be attained except by this physical and moral unity of which Pythagoras and Plato speak, by means of which the two sexes are rendered equal and are, so to say, mutually satisfied.

It results from these principles that anything, such as a debauched life, which tends to diminish the energy of either sex and impair it, is prejudicial to propagation. Thus, the more the sexes abandon themselves to unlimited incontinence and neutralize by their dissoluteness the ardour of love, the more they become degraded, the less do they fulfil the object of sexual love. This is why prostitutes are almost always barren, for they undo almost unceasingly the work of love.

Not only should we be satiated and even revolted by the lewd exhibition which a Messalina would make of her charms in public, but the modesty and even the *cruelty* of the sex become, on the other hand, the sweetest relish of pleasure and the keenest stimulant of amorous ardour, through the mystery of the hidden genital parts, which inflames the curiosity of both the man and the woman.





CHAPTER II.

CAUSES WHICH RENDER THE PLEASURE MORE KEEN IN MAN THAN IN ANIMALS.

Characteristics common to all Races in the Sexual Relations.—Ascending Progression of the Pleasure of Accomplishment in the Animal Series.—Causes which render the Pleasure in Love more keen in Man than in Animals.—Influence of the Imagination on the Pleasures of Coition.—Shortness of the Honey-Moon with Young Married Couples.—Regarding Curiosity in Physical Love.—Physical Love lives upon Contrasts.

Characteristics common to all Races in Sexual Relations. According to Tillier, (*loc. cit.*) the characteristics held in common by all races in sexual relations are as follows :

- 1st. *Constant aptitude for accomplishment.*
- 2nd. *Influence of the physical beauty of one sex upon the opposite sex.*
- 3rd. *Peculiar action of the sentiment of modesty.*
- 4th. *Influence of the entire, or nearly entire, authority arrogated by the father over the first sexual relations of his daughters and sometimes of his sons.*
- 5th. *Physiological necessity for cohabitation of a certain duration of the male and female for the education of their children.*
- 6th. *Existence among all the varieties of the species of transitory unions which do not have the creation of the family as their result or object.*

1st. Constant Aptitude for Accouplement. "We have previously studied this aptitude which is common to us and some of the nearly allied species, and it is unnecessary for us to return to it. It is very certain that if the sexual organization of the woman was such that she could only receive the male at stated periods, her attractions would be very different to what they are now. The woman, without inconvenience to the life of the species and without her desire for accouplement running the risk of not being satisfied, can resist for a longer period than the female of animals the attacks of a male who does not please her sufficiently: the latter therefore has necessarily been led to try and obtain by free consent and persuasion what the males of animals still obtain by sequestering the females as closely as possible. It is in fact improbable that man has ever employed force in order to oblige woman to yield to his desires, for the latter, when she is an adult, can always resist accouplement if she is fully determined to do so; and on the other hand, although rape, owing to the shape and position of the organs, is far easier for us than for other mammals, we do not believe that fecundation has ever been the normal result of the use of violence.

"It must therefore be admitted that the constant aptitude for performing the genital act, even should no other modification have supervened in our organism, would have had a considerable influence upon our sexual instinct as compared with that of animals. And as this aptitude has been physiologically acquired before our separation into distinct varieties, the changes in the instinct which have resulted from it have been the same for all the races of our species. It must even be believed, according to the habits of the forms most nearly allied to us, that these changes were already accomplished in the common ancestor of man and the superior apes.

2nd. Influence of the Physical Beauty of one Sex upon the opposite Sex. "Our choice of the female

and the reciprocal choice which she makes of a male is, to a great extent, guided by the idea which we form of the beauty of shape or external appearance. We know that this sentiment occurs in the animal series, and we have seen that the taste of the females for certain characteristics of the males must be to a great extent the cause of the extraordinary development of ornaments. But as it is impossible for us to penetrate into the animal mind, we must renounce the hope of discovering the causes of the particular taste of each species for a given ornamentation and, even in ourselves, where it is relatively easy to analyze the sensations, this research presents, as we shall see, considerable difficulties. In the first place, it is not easy to thoroughly define what is meant by the word beauty. We have not to concern ourselves here with æsthetic preferences considered independently of sexuality: these preferences are certainly the result of education and, in the superior races, an ideal of human beauty has even been created, the type of which has naturally been taken from the races and is such, generally, that its proportions, shape, and colour much resemble those of the average, any exaggeration above or beneath this average being considered as a defect. As the ideal type is chosen in the race, beauty, in general, is therefore essentially relative, that is to say, varying from variety to variety and from people to people.

"It is the same with sexual beauty, that is to say, with the admiration inspired in one sex by the form of the opposite sex, for, as we have seen, the men of one race prefer the women of their own race to those of any other.

"It would be very interesting to know if the sexual ideal is, to some degree, subject to the laws of heredity in each human race, and if, for example, a young savage taken away from his tribe and placed at the adult age in the presence of two women, one belonging to his own race and the other to the people whose civilization he has assimilated, would feel himself instinctively attracted by the former: the result of certain

observations appears to be that the men of *very* inferior races, although brought up in a state of civilization, never completely lose any of the social instincts of their tribe. Naturalists who admit this conservation of instincts must perhaps also admit the influence of heredity in the creation of the sexual ideal peculiar to each variety. Besides, although many anthropologists ascribe the creation of national types to the influence of the environment for the most part, it is very difficult to admit that sexual selection has been absolutely without action upon the formation of these types, and we should have in that a fresh proof of the relativity of beauty.

"However this may be, we see that it is not by comparing the different races together, but by investigating what takes place in some one race, that we can study the influence of beauty upon the relations of sex to sex.

"In placing ourselves at this point of view, we must ask ourselves how and why, from the admiration of the form we pass on to the idea of sexual possession, and through what phenomenon some individuals more than others give birth to the desire in each one of us.

"This influence of the external form, of which we have already spoken with reference to sympathy, depends upon very obscure causes which are connected with the reaction of our imagination upon our sensitive organs. In accouplement, the contact of the bodies is complete, and all our senses: the sight, the touch, the smell, and even the hearing, may be agreeably or disagreeably affected by the person to whom we unite ourselves. It is sufficient that the impression felt by means of one of the senses be painful, for the desire to disappear. We therefore demand unconsciously of the individual whose possession we covet, a sum of physical qualities in relation to the whole of our tastes and preferences. Unconsciously also, and this, we believe, is the knot of the question, the idea that the pleasure will be keener and more complete when these qualities exist, intervenes as a determining cause in our choice. If we analyze the feelings of a man in

the presence of several women offering themselves for accouplement, and if we seek for the reasons which lead him to address himself to one rather than to the other, we shall admit the correctness of this view. Moreover, the idea of beauty is not generally separated from the idea of health and strength, and this no doubt depends upon our supposing, in each sex, a certain sexual energy corresponding to the muscular vigour.

"Another element which we may consider as having a purely social origin, also intervenes: we have all acquired the instinct of propriety; by a phenomenon naturally derived from this instinct, we desire to possess the things which are looked upon as the most beautiful; a pleasure more or less keen derived by us from this feeling of propriety. We easily see that this pleasure exists in our sexual relations and that the psychical pleasure, entirely separate from sexuality, conferred upon man by the uncontested possession of a beautiful woman, (and inversely), is sought for as an agreeable sensation.

"It must be remarked, lastly, that sexual beauty is relative, not only, as we have said, in people and people, but also in individual and individual, for we see every day that such and such a woman, considered as beautiful and desirable by one of us, can exercise no attraction upon another man, and we can understand easily enough the reasons of this fact by referring to what has been said upon the subject of love.

"Still, however different our tastes in sexual æsthetics may be, we observe as a result of the whole that, as a rule, individuals differing too much from the type generally recognized as being the type of beauty in each race, inspire little or no desire in the opposite sex: these differences in individual tastes are probably not so marked in animals as they are in our species, for the type of beauty produced by sexual selection is in their case somewhat uniform. For man himself, the majority of observers think they have remarked that the form varies less among the inferior races in the two sexes, that is to say, that it is more

difficult, in general, to distinguish one savage from another savage, than one European from another European. Things have occurred therefore in the course of evolution in such a way that *individual* selection has played, in the case of man, an important part by favouring the production of very different forms.

"Before summing up these brief considerations upon the subject of beauty regarded from the point of view of production, it remains for us to say a few words about sexual dimorphism. This dimorphism, in our species, consists in the greater size and vigour of the male, and in the existence in his case of a tuft of hair, more or less thick, on the lower part of the face.

"Ought we to consider the size and strength, as well as the considerable morphological differences resulting from them, as a secondary sexual characteristic, that is to say as acquired by and for the sexual encounter? We think not, for on the one hand we may have at all times fought for many other causes than for the possession of women, and the elimination of the weaker has been the result, not only of the sexual struggle, but of all the other kinds of struggle between males, and on the other hand we know that women ought not, in general, to have a decided taste for *too* big and *too* strong men, since the sexual ideal of each race is taken from the average man. Causes apart from sexuality must therefore have intervened for the production of differences of size and strength between the two sexes.

"It is not the same with the beard, and we may affirm that this ornament of the male is certainly the result of sexual selection. The general facts actually observable upon this point are the following; in no human race does the beard exist in women: men of different races vary considerably with regard to the abundance of the beard and its shape, and in each race the same differences occur in individuals; a very marked relation exists in certain races, but less evident in others, between the age at which the hair appears upon the face and that of puberty; the hair covering the other parts of

the body appears also at the age when the sexual instinct begins to come into action; the castration of the young male, which has no influence upon the hair of his head, brings with it in all cases the disappearance of the beard; lastly, among several superior, nearly-connected species, the males have tufts of hair contrasting in colour with the rest of the coat. Thus the beard exists only in the male, it appears together with the sexual instinct, it does not develop in eunuchs and it is very variable according to peoples and individuals. This is exactly what we observe with regard to the secondary sexual characteristics in males of every species. We may therefore conclude that the beard is one of these characteristics and that consequently it results from the peculiar taste of women for this ornament.

"It remains for us to know if it has been retained from an ancestor in whom it existed, or if it has been acquired, when in the course of evolution, we had already lost the hair covering all the surface of our body. We must incline towards the second hypothesis, on account of the existence of tufts of hair analogous to the beard in some other mammals; but it is very difficult to give proofs of it. We very rightly remark that certain human races are less hairy than others, but, according to the facts of geographical distribution, it seems that this phenomenon may be due to the influence of environment and of the climate in particular, and not to a difference in the taste of the women regarding the ornamentation of the male. On the other hand, drawings of the quaternary period, (extremely rare, it is true), represent the man dwelling in these countries at that geological period as wearing only a slight tuft of hair on the chin. We can therefore make no confident assertion except that the beard certainly existed among us before the time when, in consequence of various causes, we were separated into distinct varieties.

"We must consider as dating back to a very remote period,—since ornaments of the quaternary period

have been discovered,—the use of ornaments borrowed from the external world to enhance the beauty. We observe nothing analogous to this in the series, for, if certain birds are in the habit of collecting in their 'bridal chambers' shining objects intended to charm the females, they do not adorn themselves with them, and, in any case, the taste for adornment does not exist in any mammifer. We must therefore regard this widely spread habit of ornamentation as resulting from our psychical development, which enables us to establish more complex relations between things. It is very evident, besides, that taste in general æsthetics, manners and customs intervene to determine the choice of these ornaments.

"Ornaments are employed at the present time as we are aware, not only for the enhancement of sexual beauty, but in many other circumstances where they play a different part: for instance, to point out the quality of the chief, and to distinguish those who command from the multitude which obeys, or, (but then in the inverse sense), in war, to produce an impression of terror on the enemy. Although the instinct of reproduction may certainly be much anterior to the social instincts we have just mentioned, it is not probable that we have come to employ ornaments apart from the relations of sex to sex, in consequence of a transformation in their purely sexual usage, for we do not see how this transformation could be effected: we must admit consequently, that the taste for adornment has had as many distinct origins as it has, in practice, different usages.

"The important fact, for the subject which concerns us, is to recognize that even in our own day and among the most civilized peoples, men and women try to augment the effect produced by their own beauty, by making use of ornaments intended to please their suitors.

"We have seen what is the influence of beauty: any ornament, selected for the purpose of making the form appear more beautiful according to our æsthetic con-

ceptions, acts in the same way as the form itself and increases its action; it is therefore natural for us to attach great importance to ornaments. However, if we analyze with regard to this subject the sensations which we experience, we shall find, we believe, that the instinct of propriety of which we have spoken, also intervenes.

"To sum up, we may conclude that we have inherited from our ancestors a tendency to admire sexually the form of the opposite sex; that the most handsome individuals are certain to triumph most easily in the struggle upon which we enter among ourselves to reproduce ourselves by all the means in our power; and lastly, that the males possess, in our species just as in the series, ornamental sexual characteristics.

3rd. Instinct of Modesty. "We shall now say a few words about an instinct which, as it now exists, is especially peculiar to our species, namely: the instinct of modesty. We must attach to this word, if we wish the definition to be applicable to all races, the following meaning: an instinct which impels us to hide ourselves from the eyes of our fellow-creatures in order to perform certain actions, and, among others, the genital act.

"It appears to us to be evident that this feeling originated in the necessity for hiding ourselves from danger during accouplement: individuals when accoupled being absolutely incapable of thinking of their own safety and attending to it during the sexual union, were necessarily compelled to seek for solitude. From a general point of view, there is certainly an analogous tendency, (as rudimentary as we will), among many wild species, and if the facts are different among our domesticated animals, this no doubt depends upon their security being complete—it is curious upon this point to compare the dog, which is absolutely subject to us, and the cat, which is still half-wild. It is known that some kinds, in which accouplement is of long duration, hide themselves more carefully than others in order to

accouple, and we may moreover remark that we withdraw from the sight of other men, not only for the sexual union, but also to satisfy other physiological wants, which, like accouplement, deprive us of our freedom of action.

"Among savage tribes which live in a state of nudity, modesty is limited to their concealing themselves during the genital act; in more civilized races, the original instinctive feeling is much complicated by the intervention of various causes, and at the present day, the adults of these races exhibit a lively repugnance to openly displaying their sexual parts. But we see, by the example afforded by children, that this is solely the result of education. The ignorance in which we keep the young of the facts relating to reproduction—an ignorance of which we try to avail ourselves to prevent premature accouplements—has considerable bearing on this result.

"We have no reason to believe that the *instinctive* feeling of modesty is more developed in the woman: the reserve of the latter is certainly greater, but that is a different phenomenon upon which we have often insisted at length, which depends upon the, so to say, organic passivity of the female, and which has no influence in the desire which she has, to the same degree as the male, to hide herself from sight during accouplement.

"To sum up, the sentiment of modesty, especially when it is complicated, as it is in races of considerable intellectual development, plays a sufficiently important part in the sexual relations by modifying the behaviour of the male and female when on the point of accoupling.

4th. Influence of the Authority of the Father upon the first Sexual Relations of the Children.

"The habits, in the wild state, of the species which are most nearly related to ourselves are unfortunately very little known: nevertheless, we know enough of them to have sufficient reasons for believing that the families are in many cases composed of an old male exercising complete authority over his females, in the number of

which must be counted his adult daughters: we know also from those who have bred them, that the father often appears to have a marked tendency for accoupling with his offspring. Moreover, taking account of the greater ardour of the male and remarking how the family life facilitates these kinds of accouplements, we ought not to be surprised at the result. It follows that, without prejudging with regard to the ancestor of our species—and in truth we could not define exactly what we mean by this word ancestor—we can almost affirm that we are descended from an animal organism in which *the authority of the father over his adult daughters implied for the latter the necessity of accoupling with him.* It may also be maintained with much certainty that the only means employed by him to procure females was fighting.

* This point being admitted, if we refer to the few reasons given in the preceding chapter, we can understand by what slow modifications these habits may been replaced by those which we have now. It must be observed that from some passages in the oldest books which we have, it might almost be concluded that at the beginning of the historical period, incest had not yet assumed the character which it has in our times, that of a rare and exceptional crime, exciting a keen reprobation in all races. In proportion as our psychical development reacted to a greater extent upon our instincts, we became the more subject to *laws*, and the combat for the possession of the females, owing as we have seen to the resistance to the victor, played a part of considerably decreasing importance. At the same time, the idea of property appeared and with it the idea of exchange which, if we reflect, is the very foundation of our social organization: the father therefore has been naturally led, though he no longer accoupled with his daughters, to retain entire authority over their first sexual relations, for the possession of a daughter constituted a considerable advantage for him.

* Such a manner of looking at it presupposes, it is true, that what we now call incest was still the rule

in an advanced social state, in which the idea of exchange already existed. It appears to us that we ought not to shrink from this conclusion. All the modifications of instinct of which we speak have in fact been extremely slow, and during entire geological periods, the organisms from which we are descended hardly differentiated, psychically, from animality.

"We may affirm that the father no longer sought after his daughters at the extremely remote epoch when the species separated into distinct varieties; for, on the one hand, among all the races of the historical period, as far as we go back in the course of ages, the family was constituted in this respect as it is now, and on the other hand it is the same with the most backward races now living, which are less remote than civilized races from the original state.

"Whatever truth there may be about the hypotheses which we have just framed, we must strongly insist upon the fact itself of the father's authority, for this authority, whatever its origin may be, is one of the principal causes of the profound difference which we observe at the present day between our nuptial habits and those of animals. Let the reader reflect for an instant upon what would be our social state, if this authority were not maintained, and he cannot fail to be much struck with the probable result of such a supposition.

5th. Physiological Necessity for the prolonged Cohabitation of the Male and Female.

"We know that the duration of marriage varies greatly in different species. Among certain animal forms, the union is, so to say, confined to accouplement and the sexes separate as soon as fecundation is assured; among others, the father and mother live together until the young have become adult and can take care of themselves; among others again, the family is not completely dissolved at the puberty of the young, and, if the children leave the parents, the latter remain united from the first accouplement until death. We have seen also that, in the

forms which are nearest akin to ours, the old males, impelled by their extreme jealousy, generally contrive to maintain complete authority, during their life, over the females of their family, and are not dispossessed of it until the end of their existence, by other males who are stronger and more vigorous.

"The indissolubility of marriage, which is the rule among us, may therefore be considered as resulting, by heredity, from an aptitude acquired by our direct ancestors. But among them, as far as we can know, the perpetuity of the union depends, probably, upon the entire subjection of the females, while for our species, and among the most highly civilized varieties at least, it results from the free consent of the two sexes.

"We can easily explain its being so, by remarking, on the one hand, that jealousy among us is reciprocal and, on the other hand, that the development of our children is of relatively far longer duration. A woman fecundated several times in the course of her existence and having children up to the end of her sexual life, becomes old before her latest offspring have arrived at the adult age: she therefore requires the assistance of the male almost until her death, and it is the same with the young who are not able to do without the father's protection. If it is remarked, moreover, that ties of affection are formed in the course of the union between the male and the female, that the instinct of the preservation of the offspring is necessarily developed all at once in the two sexes, and that the young remain attached to their parents by a tie peculiar to our species, that of filial love, it will be understood how many causes oppose the formation, in our case, of unstable and transient unions.

"Some societies, nevertheless, have been organized during the historical period, upon a principle opposed to that of the perpetuity of the union, and in certain peoples the education of the children from their birth, has been taken away from the family, in order to be given to a more considerable group, that of the tribe

or nation. These societies had an entirely artificial character and, in spite of the severity of the legislation established, they were unable to endure, for their laws were directly counter to an extremely powerful inherited instinct, that of the affection of parents for their offspring.

"We shall see further on that, although the indissolubility of marriage appears necessary for the existence of the species, the majority of nations have admitted, in practice, that in certain particular circumstances, there may be a dissolution, (divorce), of the family already constituted. But, looked at closely, this is a further proof to add in support of the necessity of the perpetual union, for laws and customs intervene in order to assure as far as possible to the non-adult young the protection of one of the parents. These exceptions depend, in short, upon the fact that, owing to the more perfect social organization, it has been possible among us to remedy the inconveniences attaching to the dissolution of marriage, by imposing on the individuals certain obligations which cause these inconveniences, partly at least, to disappear.

"To sum up, the human family has a character of stability which it borrows at the same time from sexuality and certain altogether special causes. This character is met with in the most savage races and it must consequently be supposed that it dates back to a very remote origin.

6th. Formations of transient and free Unions not having the Creation of the Family for their Object. "In the animal series, the satisfaction of the genital wants alone induces the male to possess himself of females, and it is probable that when these wants are satisfied by the possession of a number of wives in relation with the laws of the species, the male no longer attempts to acquire fresh ones.

"As our knowledge is very incomplete with regard to the proportion of the numbers of individuals of the two sexes in wild species, we do not know if all the

males and all the females succeed in accoupling, or if a larger or smaller number of individuals remain in a state of celibacy, nor in what proportion males and females are found among those in a state of celibacy. However, as far as we can judge, the adaptations which exist in the males for the research of the females fulfilling, generally, their object in a wonderful manner, it is probable that, as a rule, the very great majority of individuals succeed in reproducing themselves in the course of their existence.

"In the superior species, whose nuptial habits are best known to us, it is believed that almost all the females accouple, while a more or less considerable number of males necessarily remain in a state of celibacy during the whole or a portion of their life. These celibate males, urged by an instinct as powerful as the sexual instinct, certainly try to accouple by all the means in their power, and it is probable that they succeed occasionally in evading the watch which the heads of the family keep over their females. We know in all cases that the adultery of the latter is frequent among certain species, (*Phocides*, *Cervides*), and that it occurs whilst the male is occupied in fighting, or when he has brought together too large a number of wives, and the latter are tired of waiting their turn. Besides, as we also know, in other species, the males are continually wandering in search of females, and when the one they first meet with is fecundated, they leave her, and go and fight for the possession of another.

"It may therefore be admitted that among the superior forms at least, transient unions, apart from marriage, may occasionally be formed, and we shall observe that these unions must be the more frequent, as the females, by reason of their subjection, probably offer no resistance to accouplement with the male who has taken them away for a time, or altogether from their former husband.

"It is not probable, however, that the knowledge of their acts is sufficiently developed in animals for them to be able to look upon these transient unions as

different from definitive unions. The male defends his females and the latter abandon themselves occasionally to other males, under the influence of pure instinct and without there being any idea of conjugal fidelity or infidelity: the male alone incurs some danger if he attacks an individual stronger and more vigorous than himself.

"In our species, but in very different degrees in different races, transient and free unions exist everywhere: they result, either from adultery, or from the union of two celibates who accouple with the fixed idea, (unilateral or reciprocal), of not founding a family; or lastly, because men almost always have at their disposal a certain number of women who make a profession of prostitution, and abandon themselves almost indiscriminately to all the males.

"The examination of the sexual characteristics common to all races ought logically to finish the preceding chapter, but as it seemed to us to be a trifle lengthy, we preferred to carry it forward to this chapter.

Ascending Progression of the Pleasure of Accouplement in the Animal Series. "We hope we have proved in the preceding chapters the ascending progression of the pleasure of accouplement in proportion as the animal rises in the series. We have admitted as a logical conclusion, that man, occupying the highest position, must feel the superior pleasure, that is to say that his amorous enjoyment must be the greatest of all.

"Upon what does this superiority depend? Upon various causes.

Causes which render the Pleasure of Love more keen in Man than in Animals. "We have observed that in the races of inferior animals, there is a mutual research, reciprocal desires, and a manifest feeling of love at certain periods either of their existence or of the year. But it is principally in warmblooded

species of animals that, the sensibility being more exalted, the expression of love becomes more ardent and impetuous. Now, the human species, on account of the great development of its nervous system, being the most profoundly sensible, the sexual relations ought to be more extended, more complete, more frequent and more intimate than in any other species of animate beings.

"In fact, to consider our organization physically, the nudity of the skin renders the intercourse more immediate, the impressions more voluptuous and the contact more caressing. We have, no doubt, nobler, more elevated and more ravishing ideas of beauty than those possessed by animals; for our imagination and our intellectual centre displays a greater power of illusion to enchant us, than the limited instinct of animals.

"We may add that the duration of our existence and of our power of engendering is longer than that of any other known animal, and that, far from being like them subject to a particular period of rut, our manner of life allows us sexual union at any time. Lastly, social existence multiplies the affection of the sexes to an infinite degree.

"Besides, the great medullary capacity of the brain in man, increasing the sensibility, gives more power and fire to his genital passion. This is, be it understood, in comparison with animals, for among men of different races as well as in the different types of the same race, the most intellectual, as we have observed, is far from being the most ardent in love.

"We have, elsewhere, laid stress in an equal degree upon the close connection which exists between the propagative faculty and the functions of the nervous system, and how greatly the intellectual exhaustion of the brain through mental labour, diminishes the vital energy, and how reciprocally, genital exhaustion weakens the cerebral energy.

"This vivacity of love which is announced by the fire of the looks, by the eyes sparkling with desire, languishes and dies away in a multiplicity of pleasures;

likewise the other movements and faculties of our existence languish to an equal degree: a woman's beauty never fades more rapidly than by the excessive abuse of these pleasures. According to Dr Dartigues' expression: "To engender is, in fact, to die to oneself, it is to bequeath life to our posterity and, in a way, to make our will." (Dartigues. *De l'Amour Experimental*. A. Litzellmann. Versailles. 1887.)

The same author also points out the causes which render man the most amorous of creatures.

Man is the most Amorous of Creatures. "Man however, cannot complain that Nature has not favoured him above all animals in the most delicious of pleasures. He alone is capable of engendering at all seasons, and this endless chain of enjoyment, which unceasingly connects the two sexes, is not one of the least elements of that social existence of the family which is so natural in our species.

"Now, for what cause is man the most amorous of all creatures? No doubt a regular and succulent diet supplies every day more abundant material for the secretion of the sperm in his case than in that of other animals who are reduced to live upon grass and what they capture from time to time. No doubt, through our naturally erect position, the blood must flow more abundantly towards the genital organs than is the case in animals whose position is horizontal; the result of this is that woman pays tribute of her blood every month through the uterus, and man, in addition to his frequently hemorrhoidal disposition, receives a superabundance of nutritive fluids in the vessels of the cavity of the pelvis and of the sexual parts; a further result is the tendency to sarcocetes and hydrocetes, the frequently varicose condition and congestions of the same organs, and the irritation which follows.

"But the local causes are not the only ones. In man there is an immense power of feeling, and imagining pleasures as well as pains, and of exaggerating both.

"The extent and delicacy of the nervous system, the great capacity of the brain, unfold in him an ardent sensibility for all the affections, and open fresh sources for the power of love. In fact, a quadruped has hardly anything but a momentary connection with his female; he scarcely enjoys or touches her except with one organ; he hardly knows the power of caresses, for his skin is covered with hair, while he imagines and enjoys merely the dregs of a crude pleasure and a momentary diversion.

"Man and woman experience, on the contrary, a thousand delicate delights of the mind; they inhale love through each of the senses, the eyes and ears, and through the perfume of a flower or of a breath: sometimes the mere contact with the dress of the woman he loves, throws the lover into burning transports.

"It is therefore the nervous power, joined to the delicacy of touch with which man is so eminently endowed, which renders him also eminently amorous.

"Among mammifers, those which possess a more considerable cerebral nervous system, are also the most lustful, such as monkeys, which carry their natural lasciviousness to a stage of revolting abuse, while other species, which have but a small brain, engender only once or twice a year. Mice and rats, which, relatively to their size, have a considerable amount of brain, are the most prolific, and we may observe that the ass, which is more eager for coition than the horse, possesses also a brain proportionately more voluminous than the latter. Indeed, a great cerebral power, when it is not expended in meditation and study, adds extremely to the genital vigour; just as, on the other hand, the economy of the generative faculty leads to an increase of the cerebral power and energy.

"Such too is the activity of the nervous power of man upon his genital organs, that it sometimes leads him into the illusions of dreams, and presents to him in imagination the cup of pleasure, an illusion often equal to the reality.

"No such effect is observable in animals, although they also have dreams; but it is only in a state of absolute separation from their females that they give themselves up to an amorous fury, in which they attempt, by various rubbings, to rid themselves of a too stimulating fluid. Monkeys, and men in particular, too often abuse the facility of these illicit and unnatural pleasures; at any rate, they prove that the secretion of the seminal liquid is more abundant in them than in other animals. Man also appears more dejected after copulation than is the case with other animals, perhaps because he expends in proportion more of the sperm than the latter; for the cock and the sparrow, for instance, whose accouplements are so frequent, make but a small expenditure of the sperm each time, and with them too there is no intromission.

"Again, although the duration of man's life is naturally long, when he does not abuse his strength, he does not generally live so long as woman, and this fact is also observed in all creatures of the male sex compared with the female.

Influence of the Imagination upon the Pleasure of Copulation. "The genesic instinct, which induces the intercourse of the sexes, never leads to excess when it is aroused only by the impulsion of the genital apparatus. The desires are calmed when the wants are satisfied, and do not arise again until the losses have been repaired. Real desires, acts and wants, all follow a determined order without excess and without strain.

"It is the portion of the central nervous system giving the impulsion to the genesic sense, which introduces imagination into love, and which inspires ravenous and insensate lust, often out of all proportion to the visible power and the real wants. It is the imagination, the mad mistress of illusions and chimeras which seduces us by the deceptive mirage of its fascinations, and makes us run towards horizons which ever flee from us and ever appear again.

"The deceptive image of pleasure, adorned with fantastic attractions, sustains love when it grows feeble and incessantly provokes the jaded senses; the desires die, only to spring to life again immediately; but the reality never corresponds entirely to the ineffable happiness of which we dreamed.

"The imagination is fired, and multiplies its seductions and enchantments; unlimited aspirations and a consuming thirst for pleasure and delight tyrannize over the mind; we throw ourselves into excess and too often into solitary errors which enable us to enjoy, at our will, the seductive idols which the imagination has created. But soon this erotic fury, badly, too badly seconded by the organs of execution, vanishes away like a shadow and unpityingly despoils all the chimeras of the mind of their imaginary attractions.

"It is to this foolish ardour of the imagination that those vexations and annoyances are due which usually harass youthful couples when the marriage has been contracted merely under the inspiration of a violent passion, or of a love which has been for a long time opposed. The days devoted to the delights of Hymen are calculated; the time of the honeymoon is never very long.

Shortness of the Honeymoon. "What then is the cause of the proverbial shortness of the honeymoon in the case of those young couples who have united under the influence of a frenzied love, and who promised themselves a happiness which should endure as long as life? Must we accuse the mind of caprice and inconstancy? A moral cause will never explain the immense and sudden change which disturbs the happiness of the first days.

"Love and its delights would be eternal, if they depended exclusively upon the human will; but the want of foresight of youth always forgets that the charms of the beloved object have only been seen through the prism of the imagination. It is here above all, that the influence of the physical upon the moral

is shown in all its mysterious depth. The heedless prodigality of the sperm dissipates the illusions, the deceptions and the mirages of love, and allows truths and imperfections to be discovered, which have hitherto been completely ignored.

"Indeed, when the imagination attempts to sustain love and all the effects of its magic remain without effect: the organs of execution cease to comprehend its seductions. From this moment there is an irresistible change in the conjugal relations; distraction and impatience usurp the place of tender and delicate attention; reproaches begin to be uttered, and anger and bitterness are shown in order that importunate relations may be dropped.

"The first quarrels may be appeased; anger may sometimes be displayed in order to give rise to an opportunity of reconciliation, the price and the delights of which are known; but when these scenes become frequent, they no longer appreciate themselves at their just value; the character becomes soured and they become genuinely angry. After that, all grows dull and gloomy; and, under the influence of an evil almost always ignored, the most ardent passion is very often transformed into hatred and disgust and leads the woman insensibly on to adultery.

"As for the man, he takes up again with an old mistress or runs after a new one, always in pursuit of the mirage of happiness procured by physical love.

Regarding Curiosity in Physical Love. "In whatever way Nature has provided for the preservation of the species, there is no doubt that she has not always found the secret of interesting us in it; but it seems that the attraction which arises from the variety of means which the sexes employ in it, lends much power to that which is derived from their agreement. A man would certainly have found less inclination for a woman who had a greater resemblance to him, so that curiosity seems to enter into the natural taste which they have for one another.

"At the bottom of physical love, when a man begins to desire a woman and she is contented with his advances and desirous of satisfying him, there is a curiosity which cannot be avowed. The two sexes have the same idea in their minds. By what they are able to see, each of the two future combatants tries to discover how the genital organs of the other are constituted. The hot and fiery male who is fond of fair women, depicts to himself in imagination the delicate and polished stomach, and the light golden bush which crowns the entrance of the grotto of love with its fine rosy colour. The woman for her part, (I am not speaking of a virgin who has as yet seen nothing), represents to herself the Priapus of her lover in all its glory, with its formidable height, raising on high a red head which her little woman's hand could scarcely embrace, and capable of the greatest efforts in the amorous conflict.

"It is to be observed in fact that, unless there is a too serious disproportion, a normally constituted woman never complains of its being too large, but only of its being too small. It is a question of habit and of some slight precautions, for the trinket of love possesses a sheath elastic enough to receive anything from a Corsican stiletto to a hunting knife. Besides, everyday experience shows us that a prostitute of small size is able to receive largely developed men.

"The fair man, on the contrary, of a more delicate nature, is attracted by the potent charms of the dark-complexioned woman. Her long black hair, the dark-coloured down which fringes her upper lip, and her full, red mouth, call to his mind a Mons Veneris covered with a thick fleece, hiding the entrance of the shell of love, which is of bright red hue and surmounted by a clitoris like a branch of coral, the sentinel of love intended to give the signal of the amorous concert.

"Each man and each woman, in fact, has an ideal type; and even the timid maiden who is ignorant of everything, says: 'I should like to marry a man like this—or like that.'

Physical Love lives by Contrasts. "But in order that love should be firmly established between man and woman, Nature has been obliged to employ ingenious and admirable means. If the two sexes had displayed no diversity among themselves, love would not have been able to bind them to one another, for equality leads only to friendship, whereas corresponding or harmonic opposition establishes the relations of love.

"If all women and all men resembled one another, love would become common-place and colourless, and as tiresome as the terrible grey sky of London which, merely to think of, gives one the spleen.

"A masculine-looking woman never secures the affections of a vigorous man: only an over-effeminate man will find any charm in a virago."





CHAPTER III.

MODESTY, COQUETRY AND PHYSICAL LOVE. INFLUENCE OF MODESTY AND COQUETRY UPON PHYSICAL LOVE.

Influence of Modesty and Coquetry upon Physical Love.—Modesty is an Artificial Sentiment.—Sexual Habits of the Melanesians.—The Lewd Sect of Areois in Otahiti.—The Tahitians and Commandant Bougainville's Cook.—The Sexual Politeness of the Polynesian Women.—The Polynesian Race is absolutely ignorant of the Sentiment of Modesty.—Modesty is also little appreciated in America.—The Evolution of Modesty and Clothing, according to Wiener.—Modesty is completely lacking among many African tribes.—Immodesty and Lewdness of the Cannibal Women of the Congo.—Rape of a White Man by Negresses.—Relative Modesty of a Negress.—The Old Chief and the Tincture of Cautharides.—The Soldier who would only pay half of the agreed Price, owing to the Age of his Dulcinea.—Natural Immodesty of the People of Egypt.—Modesty in Asia.—The Tottah-Veddahs of India.—Conclusion to be drawn from this Chapter.

Influence of Modesty and Coquetry upon Physical Love. How greatly is the love of a man increased by the idea of the virtue which yields with difficulty, and thus adds considerably to our self-love! How much that noble pride of a beautiful woman who

puts a high price upon her defeat, augments the honour of victory! That is the secret of the tenacity displayed by libertines and debauchees in the conquest of a virtuous woman, when she has the misfortune to lend an ear to their deceitful talk. In England, the novel of *Clarissa Harlowe* has caused the name of her seducer, *Lovelace*, to be given to all those who are the deceivers of innocence.

Don Juan, who pays court to every woman, and who, in a religious country like Catholic Spain, dares to lay siege to a nun, a spouse of Christ, is also a seeker after rare sensations in love. And, when leaving the arms of a lascivious courtesan, what is the motive which induces Don Juan to do harm to a poor nun, ignorant of the pleasures of Venus, but the piquant contrast between the sighs of happiness drawn from her in spite of herself by the pleasure of love, and her tears and sobs at violating the most sacred vows.

It is this same feeling which in the celebrated novel of *Les Liaisons Dangereuses*, impels the Vicomte de Valmont, the perfect type of the *roué* of the 18th century, to make the conquest of the Présidente de Tourvel, a sensitive but virtuous woman, attached to her duty and deeply religious, whose favours he succeeds in obtaining and whom he kills with grief and despair by his cowardly abandonment. The letter in which the gentleman *roué* relates to his accomplice the scene of his first coition with the Présidente is a real *chef d'œuvre* of psychology.

Amédée Cabral also shews us the enormous influence of Modesty upon love.

"The act of generation is connected, in all men, with the idea of a brutal and purely animal function, which seems to degrade our species and bring us down to the level of the beasts: this feeling, which is called Modesty, fortunately keeps the young of both sexes during some years in a state of happy ignorance, not exempt from curiosity and from restless but not allayed desires. The women who possess only the

remnants of an impaired modesty, make but feeble efforts in their defence. Those who have effaced from their brow the slightest traces of modesty, soon extinguish it entirely in the bottom of their soul and lay aside for ever the veil of chastity.

"Modesty, on the other hand, brings a woman who possesses it safely through outrages attempted against her honour: she prefers to be silent regarding those who have outraged her, when she cannot speak without bringing to light actions and expressions which in themselves alarm her virtue. The idea of modesty is no chimera, no mere popular prejudice, or deception of the laws, or of education. Nature has established the defence and the attack, and having implanted desires upon both sides, she has conferred upon the one temerity, and upon the other shame. The desires are equal, but, says J. J. Rousseau, there are not the same reasons for satisfying them upon both sides. What would become of the human species if the order of defence and attack were changed? The assailant would select at random times when victory would be impossible; the assailed would be left in peace when he needed to surrender, and pursued without relaxation when too feeble to succumb; lastly, the power and the will, always being at variance, and never allowing the desires to take any part, love would no longer be the support of Nature, but its destruction and scourge! If the two sexes had equally made and received advances, the sweetest sentiment of all would hardly have touched the human heart, and its object would have been wrongly fulfilled. The apparent obstacle which seems to stand in the way of this object is really that which brings them together. Desires veiled by shame only become more seductive: modesty, by embarrassing them, inflames them the more: its fears, its subterfuges, its reserves, its timid avowals, its tender and simple craft, utter more clearly what it thinks it conceals than passion utters without it; it gives a price to favours and softness to a refusal. True love, in fact, possesses that which modesty alone

disputes with it; this mixture of weakness and coyness renders it more touching and more tender, and it is thus that it enjoys both its privations and its pleasures."

All this belongs to the sentimental phraseology of J. J. Rousseau, whose authority Cabral invokes. There is something which is true in all this, for modesty is the daughter of coquetry, and we are the more led to admire charms in proportion as they are concealed. But modesty is a social convention which is the result of habit: the savage has no modesty whatever, the Englishman and the Englishwoman possess it in abundance. But this Britannic modesty, or rather prudery, is all on the surface, and the fair daughter of Albion who at dinner does not dare to ask for a chicken's thigh, puts aside her modesty together with her chemise.

Modesty, in the case of a Parisienne, consists in hiding all that lies beneath the waist, and in wearing at a ball an outrageously low dress which displays all that lies above it. On the other hand, the Annamite woman never shows her breasts, and carefully hides them, while the Turkish woman veils her face. When surprised in a state of nudity, the one hides her breasts, and the other her face, showing the rest. Again, a young Japanese girl does not mind bathing perfectly naked in a public bath among a crowd of men who are as naked as herself.

Modesty is an Artificial Sentiment. "There is nothing more artificial, says Letourneau, than the sentiment of modesty. It is unknown throughout the whole animal kingdom and in all primitive human societies. The Polynesians have never dreamt of it and the Japanese themselves hardly think about it. However, this evidently acquired sentiment, has, in the case of a member of European women, the force and spontaneity of an instinct. When Euripides tells us that 'even when dying, Polyxena was careful to fall with decency, and to hide that which ought to be hidden from the eyes of men,' he does not exag-

gerate in the least, and yet a young Japanese girl, quite as intelligent as Polyxena, but belonging to another race, bathes naked, without the least embarrassment, amidst the men who, for their part are not affected by it in the slightest degree." Further on, when studying the moral feelings of beasts, the same author again says: "Let us observe in the first place that primitive man, no more than an animal, no more than an ape, attaches the idea of shame neither to nudity nor to the satisfaction of the genesic wants."

Sexual Habits of the Melanesians. These primitive manners are interesting through their very brutality. In the midst of the Australian horde, as it happens besides in the majority of savage societies, the woman or girl who is free, that is to say, having no proprietor, disposes of her person as she likes, without anybody dreaming of taking offence at it. In Australia, the young boys who have hardly reached the age of puberty, and the girls after about the age of ten years, cohabit together with perfect freedom. They go so far as to celebrate certain special feasts, during which what we call the corruption of the young can go on unrestrainedly. This is because they do not attach to the sexual unions in themselves any idea of wrong, as that the parents often accouple with the children, and at night the young girls go and offer themselves to the guests who are honoured by the tribe. ⁽¹⁾ The same precocity of what, among us, would be more than debauchery, is observed in New Caledonia ⁽²⁾, the Andaman Islands ⁽³⁾, and no doubt throughout the whole of Melanesia.

Does the woman belong to a man? Then a certain restraint is imposed, but by no means on account of moral considerations; it is merely on account of the rights of the proprietor. It even seems, that it was by disposing of the woman as of a thing, with the

⁽¹⁾ Eyre. *Discoveries*.

⁽²⁾ De Roches. *Nouvelle Calédonie*.

⁽³⁾ Giraud-Tiulon. *Origine de la Famille*.

right to use and to abuse, that man acquired the taste for individual property. The care of what we call purity of morals is so little the cause of the reserve imposed, and brutally imposed, upon the woman literally owned, that the Australian husbands often hands his wife to his friends, or hires her out as seems to him good: she is his property, and he can therefore dispose of her at his will ⁽¹⁾. In Tasmania, the prostitution of the wives to Europeans was even much approved of, and for a wife to have a child by a white man was an honour ⁽²⁾. It is unnecessary to say that while severely punishing the woman capable of unauthorized infidelity, the proprietor reserved to himself an unlimited liberty ⁽³⁾.

Throughout the whole of Melanesia, sexual intercourse takes place in the woods and thickets by *day*. In New Caledonia, the women pass the night in separate huts. The manner itself of these unions is curious and suffices to give them a stamp of animality. Throughout Melanesia it is performed *more canum*, as the Theologians say ⁽⁴⁾.

These curious habits are evidently not copied from animals intentionally, they are bestial habits themselves, preserved from the period when their ancestors still wandered about in the forests, absolutely like other animals.

If from Melanesia we pass on to Polynesia, we shall find sexual habits less strictly identical with those of the beasts, but always extremely free. This is not owing to dissoluteness, it is through an almost complete absence of order. The travellers of the last century attempted to throw a halo of poetry around these gross customs; consequently Diderot in his *Supplément au Voyage de Bougainville*, saw or pretended to see in them desires of social economy, having for their object the increase of the population; but the intelligence of

⁽¹⁾ Eyre. *Discoveries*.

⁽²⁾ Wake. *Evolution of Morality*.

⁽³⁾ Bonwick. *Daily Life*.

⁽⁴⁾ E. Foley. *Bull. Soc. d'Anthropologie*.

the Polynesians was hardly more developed than that of our children: it was absolutely without reflection or calculation that they gave free rein to their sensuality.

"What we understand by virtue," says Parker, an American traveller, "was unknown among them. They attached no shame to acts which they regarded not only as natural, but even as inoffensive pleasures ⁽¹⁾." Upon this point all travellers are unanimous. The conversation of men, women and children, says Moerschut, habitually ran upon the most grossly obscene subjects and in the crudest manner ⁽²⁾.

Quite recently, a French traveller, de Varrguy, wrote: "The principal difficulty of the missionaries in these islands consisted in teaching the women chastity: they were ignorant of the name and the thing. Adultery, incest and fornication were common things, accepted by public opinion and consecrated by religion."

The Lewd Sect of the Areoïs of Tahiti. "In fact, there existed in the Society Islands and in many of the archipelagoes a religious confraternity, the Association of the Areoïs, the object of which was the unbridled satisfaction of the genesic appetites. It is worth while to describe this association, for it gives the exact measure of the absence of morality among the Polynesians, and when its organization is once known, no particular fact need cause surprise.

"It was a religious Society, under the patronage of the God Cro. All the members of this Polynesian Freemasonry were, without regard to sex, considered as superior beings; a divine and special providence protected them after their death, and a particular paradise received their shades. It was a society in which all were equal; no doubt the majority of its members were aristocrats, but the people could also be admitted. The formalities were abridged only for distinguished personages. The fact is a curious one among races where the nobles were looked upon as being of an

⁽¹⁾ *Histoire Universelle des Voyages.*

⁽²⁾ *Voyage aux Isles, etc.*

absolutely superior essence to that of the common people. The conditions of admission into the confraternity were very rigorous. They first had to prove by an excess of religious frenzy that they had the divine spirit within them, after which they became novices. Months, sometimes years afterwards, the novice underwent a second proof during which he uttered the great vow, that of putting to death all the children who might be born to him from that day forward. Henceforth, he belonged to the seventh and lowest class of the Areoïs; he learnt their sacred ritual, their songs and dances. They slowly ascended in rank at the expense of fresh proofs and in proportion to the qualities as orators, singers or poets of which they gave evidence. Lastly, a particular form of tattooing marked each new degree of initiation.

"Now the object of the association was the excitation and unbridled satisfaction of the erotic wants. All the women belonging to the Society were common to all the men and the couples united only for two or three days. The life of the Areoïs was one perpetual festival. There was an incessant round of banquet, song and love. They even travelled together from one island to another and the company was received everywhere with respect. The women executed in the presence of the members of the society a dance highly approved of in Polynesia, the *Timorodia*, extremely lewd and interspersed with appropriate songs. When they were once aroused, the erotic desires were satisfied upon the spot and publicly; but they did not tolerate children, and infanticide was a rigorous duty. To have the right to keep an infant, every Areoï woman had to find an adoptive father among the members of the association, but then she and he were driven out of the confraternity.

"It was a great honour to be an Areoï. A Tahitian, brought to England by Cook, declared that he considered himself the equal of the King of England, owing to his title of Areoï.

"This strange society was evidently the realization

of the ideal life, as conceived by the Polynesians, and would only have been possible in a country where all modesty is unknown, as was in fact the case in Polynesia. I will quote some eloquent facts.

"The mothers themselves taught their little daughters to dance the licentious *Timorodia* at an early age. There was absolutely nothing shocking in nudity to either sex. They undressed for the slightest reason, without attaching any importance to it. At Tahiti, even, the women stripped themselves from the waist to the feet out of pure politeness and as a salutation; they performed their toilette upon the shore in places where there was not a foot of water, and selected spots for it where many strangers were passing; and this even subsequent to the Christianisation of the island.

"The girls conducted themselves with unrestrained licence from their very childhood. They gave themselves or sold themselves unceasingly, with the approbation of their parents who had no scruple in making a profit out of them. Nothing was hidden: everything, absolutely everything, took place in public. Besides, even in the houses any mystery was impossible, since the habitations consisted merely of a roof supported by pillars, from which a few mats were hung, and since the inhabitants of one hut all slept together under one mat and generally naked.

"However, the married women, that is to say those belonging to a man, ought not in theory to be unfaithful to him without his express authorization; but the husband was free to lend, or hire out his wife or wives, as seemed good to him, and the duty of the wife was to obey. On the other hand the intimate friend, the *Paio*, always had conjugal rights over the wives of his friend, and frequently the wives were common to all the brothers and even to the parents.

"A certain restraint was imposed upon the wives of the chiefs by their proprietors; but the common people, says Cook, 'had no idea of decency; they satisfied their desires and passions in public with as little scruple

as we appease our hunger when eating with our relations and friends.'

"To offer a wife or a daughter to a stranger to whom they desired to give a kindly welcome, was an act of simple politeness, and the custom was to profit by this present on the spot and in the presence of everybody. Sometimes a musician was summoned for the occasion, who played as an accompaniment an air whistled through one nostril upon the Polynesian flute. In Bougainville's narrative a mournful history may be read of a scene of this kind."

(*L'Evolution de la Morale.* Ch. Letourneau.)

To the quotation which we have just made from Letourneau we may add that these habits, which appear so strange to us at the present day, have been described by a large number of navigators,—Wallis, Cook, Bougainville, La Pérouse, Vancouver, Porta, Marchand, Kotzebue, Moerenhout, and Dumont d'Urville. There is therefore no possible doubt upon this subject.

We may also state that in New Caledonia, the morals have remained in the old condition among the scattered tribes of valley of the Drahot, the great river of the island, where no permanent post has been established.

In the New Hebrides, where the authority of the Anglo-French condominium is hardly felt through the too rare visit of a single ship sent from Australia or New Caledonia, the manners have remained as brutal as they were at the time of the voyages of the 18th century.

Unfortunately for the fair Taita, the Queen of Cythera, she has replaced the ancient natural manners with sly and hypocritical vices. English prudery, alcohol and syphilis, a terrible trinity introduced by the English, have transformed everything. I refer the reader to my former work, (*Untrodden Fields of Anthropology*), in which I have given detailed accounts of the manners of the Tahitians of the present day.

Meanwhile, I cannot resist the pleasure of quoting an

extract taken from Bougainville's Voyage and from the narrative of the voyage of the English missionaries to Tahiti and the Marquesas Islands.

The Tahitians and Bougainville's Cook. "This fact is very similar to the adventure which nearly killed M. de Bougainville's cook with fright:

"The pirogues were full of women who in facial charms were not inferior to the greater number of European women, and might successfully dispute with them for the prize of beauty of figure. The majority of these nymphs were naked, for the men and the older women who accompanied them had taken off their waist-cloth which they usually wear. They in the first place made enticing gestures to us from their pirogues, in which, in spite of their simplicity, one could detect some feeling of embarrassment; either nature has everywhere embellished the sex with an ingenuous timidity, or even in the country where the freedom of the golden age still prevails, the women appear not to wish for that which they desire the most. The men, who were more simple or more bold, soon made their meaning plain: they pressed us to choose a woman and accompany her on shore, and their unequivocal gestures demonstrated the manner in which her acquaintance must be made. I ask how it was possible, in the midst of such a spectacle, to keep four hundred young French sailors to their duty, when they had not seen a woman for the past six months. In spite of all the precautions we could take, a young girl came on board and took up her position abaft the mast at a hatchway over the capstern; this hatchway was open to give air to those below. The young woman negligently let her waist-cloth fall and appeared before the eyes of all in the same costume as that in which Venus appeared to the Phrygian shepherd: she had the heavenly form of the goddess. Soldiers and sailors alike hastened to the hatchway.

"We were successful however, in restraining the men, who were fairly bewitched by the sight: but it was

not our least difficulty to restrain ourselves. One Frenchman only, my cook, who in spite of my orders, found the means to get away, soon returned to us more dead than alive. He had scarcely put his foot on shore with the beauty whom he had chosen, before he found himself surrounded by a crowd of Indians, who instantly stripped him of his clothing from head to foot. He thought himself lost a thousand times, not knowing what this people's exclamations would end in, as they pressed round him to examine every part of his body. After thoroughly looking at him, they give him back his clothes and replaced all that they had taken out of his pockets: they then brought the girl up to him and pressed him to satisfy the desires which had brought him to shore with her. This was in vain. The Islanders had to row the poor cook back again to the ship, and he told me that it was useless for me to reprimand him, for I should never give him such a fright as he had had on shore." (*Voyage de Bougainville.*)

The Sexual Politeness of the Polynesians. "In the other South Sea islands, the beauty, advantages and welfare of the women usually correspond to the diversity of the climate, the moral causes of which, so powerful among civilized races, can scarcely modify or change the influence among savage races which have stopped at the first stage of civilization. Upon this important subject we ought to consult the voyages of Wallis, Bougainville, Cook, Vancouver, and especially the account of the voyage of the English missionaries in 1796, '97, '98.

"We will join to the preceding some details which are too closely connected with our subject for us to be able to omit them without leaving a gap in the picture. The Otaheitan women of whom we have already spoken so much, have, especially in all that concerns Europeans, a curiosity which in fact they share with the men, but which they feel and display in a far more remarkable manner. The Queen, say the missionaries whom we

have mentioned, opened Mr. Cover's shirt at the neck and sleeves in order to examine his skin attentively, and she appeared surprised that it was possible to see his veins so clearly. In the Marquesas Islands, the Malay woman gave the missionaries a far more singular proof of their curiosity.

"Tenaë, (the Chief of one of these islands), in order to amuse his guests, proposed that they should go and pass a few days in another valley of the island. Mr. Cook willingly consented to this, but Mr. Harris declined to join the party. Tenaë therefore left him his wife, beseeching him to look upon her as his own. It was useless for him to protest against this arrangement, for the wife of the Prince reckoned upon Mr. Harris' attentions. When she saw that she did not obtain them, she went and denounced him to the other women who lived near her, and a crowd of them came while Mr. Harris was asleep to see if they had been imposed upon with regard to his sex. He was so alarmed at the free manners of these women, when he woke up surrounded by them, that he resolved to leave a country where such a state of morals existed.

"In the same island, the women had given the Europeans, as soon as they saw their ships, the evidences of eager good will of which they are all so lavish in every one of the islands. The worthy missionaries, who appear rather to delight in these kinds of details, recount them in the following manner.

"Although it was night, two women swam out to the ships to be admitted, and on seeing that we would not receive them, cried out in a supplicating tone for more than half-an-hour, *Waheini, Waheini*, (We are women! We are women!), swimming all the time round the ship. At last they left us and swam back to the shore. Our two Indians followed them, after vainly asking the captain to let them sleep on board. He was afraid of the consequences.

"The next day visitors came to us at a very early hour. Seven young girls remarkable for their beauty, swam from the shore and spent three hours in swimming

and frolicking round the ship, continually crying out, *Waheini!* Meanwhile, some of the inhabitants of the island came on board, and among others the Chief, who asked the Captain that his sister who was among the swimmers might be admitted to the ship. This was granted. This young girl had a nice complexion, slightly yellow, but of a healthy colour, and with a tinge of red upon her cheeks. She was tall, and with a rather robust figure; but the proportion of her features and the symmetry of all her limbs were such that she might have served for a model to a sculptor. Our little Otaheitan girl, who was rather pretty, was wholly eclipsed, and seemed to feel it; but she had the advantage through her sweetness and gentleness and above all through her modesty. She was ashamed to see a naked woman among us, and she hastened to clothe her in an Otaheitan dress, which became her very well. When the other swimmers saw this dress, they importuned us the more to be admitted. Their number kept continually increasing, and when we saw that they resolutely declined to return to shore, we took pity on them and allowed them to come on board. The only dress which these women wore was a girdle of green leaves. They hoped to obtain dresses like the first, but we had no means of supplying them all; and even our goats, which were eager for the green leaves, undressed these poor Indian girls as if on purpose."

(*Histoire Naturelle de la Femme*. J. L. Moreau-Duprat. Paris. Letellier. Editeur.)

The Polynesian Race is absolutely without the Sentiment of Modesty. The description which we have just given of these curious habits, is enough to prove one thing, namely that the Polynesians, that is to say a whole human race, were devoid of any feeling of modesty. Now, it is not a question here of a stupid race, like the inferior Melanesians of Australia and Tasmania. The Polynesian race was infantine but intelligent: certain of its representatives, the Hawaiians

for instance, have adopted the European civilization with remarkable facility, and moreover they die from it. Nevertheless, upon this particular point, the Polynesians had retained the complete absence of scruples characteristic of *animals and absolutely primitive populations*.

In the Islands where, together with the Bible of the Protestant preachers, hypocrisy has penetrated, the morals have to all appearances been ameliorated, but at bottom they have remained the same, and if among the natives the men now wear trowsers and the women petticoats, if the love festivals are no longer celebrated publicly in Tahiti by the accouplement of the children, it is because it is forbidden by the law, and that French authority would intervene in the name of outraged morality, and the delinquents would be brought before the Court for public indecency and sent to gaol. Now, to be deprived of his liberty is what the savage dreads most in the world, and the race of civilized wastrels, who commit a crime at the beginning of winter, in order to be lodged, warmed and fed at the public cost, is as yet unknown among tribes of savages.

Modesty is also little appreciated in America.

I have been able to observe *de visu* that among the savage tribes of the Orinoco, the savages are naked and at the most covered with a mere girdle of feathers, which hardly conceals their genital parts. It is an ornament, and that is all.

If in North America the Redskins cover themselves with the skins of beasts, which they know how to tan by a primitive process, it is on account of the temperature which is generally cold in those regions.

In South America where it is warmer, except in the southern portion, the children go about entirely naked and those that are grown up are but slightly clothed.

Mantegazza (¹) has himself seen, in Paraguay, children of both sexes quite naked, and playing freely

(¹) Mantegazza. *L'Amour dans l'Humanité*.

together, and I believe, that more than once, through curiosity or for amusement, they try to accouple before attaining the age of puberty; this dilates the woman's genital parts, the probable result of which is a gradual deflorescence without violence.

The French *savant*, Wiener, a Member of the Institute, who has been charged by the French Government with a scientific Mission to Peru and Bolivia, tries to explain that modesty has not invented dress, but, on the contrary, that dress has been the cause of modesty, and in that he is right. What is more artificial than the modesty of the Turkish woman, the only one in the whole world that hides her features?

Evolution of Modesty and Dress, (by Wiener).

"A legend which is handed down to us in the Bible, says that the first dress of man was the fig-leaf, and that this dress was the veil of new-born modesty. We believe that in America, at all events, the first dress could not have been a fig-leaf, and we are convinced that dress does not follow modesty, but that on the contrary modesty is manifested as a result of dress, that is to say, that the dress which conceals such and such a part of the human body, causes the nudity of that part which we are accustomed to see clothed to appear improper.

"We have come across whole tribes in the valleys of the Ucagali which are in the habit of doing without any dress and of only wearing ornaments of feathers, beads on bones strung round the chest, wrists and ankles, leaving the genital parts bare. The dress of primitive man seems to have sprung from a certain æsthetic taste. Man seems to have noticed that the human body was but little ornamented as compared to that of birds or of any other animals in creation; so he despoiled the bird of its feathers, the tree of its flowers or fruits, and it is not the feeling of modesty, but the feeling of the beautiful which has produced in him, not so much the want to dress himself, as the want to ornament himself. The first dress

is naturally a crown, for that is at the same time the most easy to make and the one which directly beautifies the face, there the dress descends gradually, so to say, from the upper part of the body. After the crown, come necklaces which grow more numerous and broader and form the *poncho*; then the chemisette; then the waistcloth, which goes round the loins and which they learnt how to join to the *poncho* or chemisette, which went as far as the hollow of the stomach. Thus the dress which goes down to the ankles was gradually formed. At the same time, the wrists and ankles were encircled with bracelets, and lastly, the sandal appeared upon the feet. It is to be observed that when habit or taste altered the fashion of one garment completely covering the body, man almost immediately assumed a second, a third, and sometimes even a fourth over the first; and it is in this very fact, that we find the confirmation of our theory that modesty was not the origin of dress, but that dress gave rise to this sentiment. There are certain races, like the Scottish Highlander and the Tyrolean, whose bodies are not covered without any solution of continuity: in the case of these two races the knees and ankles are left bare. In our own circles, a person who committed such a breach of custom would be accused of immodesty." (Wiener. *Pérou et Bolivie*).

Modesty is completely lacking in a large Number of African Tribes. I shall be content with quoting a modern traveller, one of Comma^dant Marchand's companions, Ch. Castellani, the painter, who quite recently, (1898), has published a work upon *Les Femmes au Congo*. The author, with a scrupulousness which is laudable, but which I certainly should not have shown in his place, throws a veil over many facts which he does not dare to relate as he saw them. But, nevertheless, he says enough to enable us to read between the lines.

It is just this bashfulness which renders Castellani's work valuable from the anthropological point of view,

and, accordingly, his narrative is a complement of mine upon the people of Senegal and the African Coast. I shall continue, for my own part, to refer the reader to my former work, (*Untrodden Fields of Anthropology*), while giving a hasty review of Castellani's work.

Immodesty and Lewdness of the Cannibal Women of the Congo. "From Baloni onwards, cannibalism is rife, and during the remainder of the journey, until we reached Banghi, we met with none but cannibals.

"In the village of Baloni, all the huts of which have skulls on the top, we did not see an inhabitant; everybody had fled, as they did among the Hypembos. A Senegalese sharpshooter, after rambling through the village, wandered a little way into the jungle and there saw a native woman making signs to him; the unhappy man was imprudent enough to follow her, and was never seen again. His comrades who had seen him enter the jungle searched everywhere for him in vain.

"If the savages' cooking-pots could have spoken, we should certainly have learnt this poor fellow's fate.

"At another spot on the Belgian side of the river, we only came across empty huts which also were ornamented with skulls; one of them contained the celebrated table of sacrifices, and at the end of this hut, cowering under some mats in the darkest corner, we found a bevy of young girls; it was the Senegalese Serjeant who found out the secret. These ladies uttered cries of alarm, but our reassuring signs soon allayed their terror and they were completely reconciled by our offering them beads and necklaces. Then when we let them go, it was a regular flight *ad salices*. Followed by several of our young fellows, as they ran away none too quickly, these amiable ladies certainly met them again under the greenwood tree, to judge by the little cries and laughs which I heard proceeding from the jungle.

Rape of a White Man by Negresses. "A Belgian doctor related to me a somewhat similar adventure, in which he was compelled to succumb gloriously. It occurred in the country of the Monvous. He had left his party in order to look for medicinal herbs, and unexpectedly met a woman who made encouraging signs to him. The Doctor who is young and adventurous, somewhat imprudently followed the siren. They made a halt in the jungle and sat down, I will not say on the Africa, but on the ground. While engaged together in very animated conversation, they were surprised by a troop of women who surrounded them with cries and shouts of laughter.

"So far there was no harm; but these ladies' curiosity went so far as the most incredible indiscretions: they had never seen a white man before, and they wanted to learn all about him. The poor Doctor thought that he had better look pleased. But unfortunately courage has its limits, and he would have been almost killed, but for the arrival of several of his companions who had come to look for him. He rejoined his party supported by his companions and walking almost on his knees.

"We may judge by this instance that so-called Platonic love would not be very popular among these black ladies; a matter for which Nature has provided by endowing the negro to a remarkable degree.

"At the market of Doundo, a village inhabited by the terrible Condjos, the female element appeared numerous but unfriendly.

"At this place, the warriors armed to the teeth, and of herculean proportions, do not view with favour any pleasantries with their wives, besides one cannot run the risk of a flirtation with ladies who have their teeth sharpened like a saw. The game might be dangerous; which would tend to prove that showing the teeth is the best way of making oneself respected.

"It was at Doundo that I came across the most abominable specimen of a ghoul that it is possible to conceive. Imagine to yourself a hideous old woman,

who, by her demoniac gestures and shrill screams, attracted the attention of our soldiers to her wares, and grew violently angry when they declined to buy of her. The Chief was obliged to drive her out of the market-place which she threw into an uproar by her vociferations. Until we reached Banghi there was the same barbarous and ferocious population, the same women with teeth like jackals and sullen looks; some of them wore round their neck and ankles bands of rivetted copper, some of which certainly weighed quite fifteen or twenty kilogrammes. I wondered how they were able to close the ends of this singular ornament which seemed to be of one piece, and far too narrow to go over the head.

"Nearly all the girls have their hair plaited into a tail which stands out in front like an elephant's trunk, a little petticoat of vegetable fibre falling very low over their rump makes a pretence of concealing their tempting nudity. This very useless garment, unless its object is to keep off flies and mosquitoes, is absolutely indecent and hides nothing."

(Castellani. *Les Femmes au Congo*. Flammarion. Paris.)

Relative Modesty of a Negress. "Makoka brought me one day an extraordinary type of a woman whom I had met upon the river bank among the captives, each of them more hideous than the other. This unhappy creature, who was as bare as one's hand, and wore merely a crown and a girdle of shells as ornaments, had taken to flight when she saw me make as though to approach her. Makoka went in pursuit of her and placed her in the position before me which I indicated to him. The poor frightened woman, not knowing what I wanted with her, remained stiff and motionless before me, panting with terror and with her eyes staring out of her head. Makoka laughed at her agony, and whenever his model made as though she would move, he replaced her in the same position, roughly raising her chin, turning her head in the direc-

tion I indicated, and lifting her hands, with which, by an instinct of natural modesty, she obstinately tried to cover her poor nudity in the presence of the White Man.

"When my sketch, which I made as rapidly as possible, was finished, (I had pity upon the poor creature), I took from my bag a small coloured handkerchief and gave it to her; she examined it for an instant, then she began to laugh like a child and immediately hung it to her girdle to form a veil; then she darted off like a bird which has been caught and allowed to fly away, and made her way to her companions.

"Makoka's attitude in the face of this modest movement on the part of his countrywoman, was most amusing; he literally contorted himself, giving vent to exclamations which apparently meant: 'Has one ever seen such a savage as this!'

"In reference to this feeling of modesty suddenly exhibited by a woman savage who was in the habit of going about without any dress, I was able to remark on several occasions that the same woman, who never dreamt of wearing clothing before certain people, experienced an impression of shame and discomfort in the presence of strangers and persons she did not know, and tried to veil herself; this tends to prove that that this sentiment always exists, even in the state of nature and apart from all conventions. The few types which are insensible to this shame are extremely rare and may be met at all stages of the social scale, in brutal and unintelligent natures, among civilized people as well as among savages.

"To sum up: in women the lack of modesty is a monstrosity."

(Ch. Castellani. *Les Femmes au Congo*. Flammarion. Paris.)

The Old Chief and the Tincture of Cantharides.

"Our sufferings upon the Niari were not therefore compensated to us, apart from its splendid landscapes, by anything else to charm our eyes. The only creature at all tolerable that we met was the wife of the old

chief Tali, of the village named In' Tigny, upon the river of the same name: she really was not badly shaped, especially if compared to her gorilla of a husband, who gave one rather the idea of a rag-picker, muffled up as he was in the rags of a European costume. The old rascal, perfectly impotent and rheumatic as he was, treated himself to a companion who was not more than fourteen or fifteen years old, in addition to his other wives; just like Abraham and the venerable patriarchs of the Bible.

"He did not fail, moreover, to beg of us the famous elixir demanded by all the native chiefs, the elixir which restores the power of speech to the dumb and enables them to be still presentable to their companions. As Dr. F..... remarked to me: 'They die of it, but what a fine death it is!'

"After the pretty face of Madame Tali it was a long time before we again came across any good-looking woman. For my own part, I saw none until we reached Zelingona; I do not refer, be it understood, to the awful hags, rubbed with palm oil, whom I met as I passed through the forest on my way to this post; they exceeded in repulsiveness anything which can be imagined, and the vow of chastity in such a case appeared a merciful resource.

"What is very embarrassing is the readiness with which these desirable persons are offered you by their lords and masters. One is obliged to display the most determined resistance in order to free oneself from the solicitations of those who would throw them into one's arms. The mere remembrance of it makes one shudder. It is a case of saying with the poet: 'Oh, Love! what shapes thou dost assume to draw us into thy snares.'"

(Castellani. *Les Femmes au Congo*. Flammarion. Paris).

The Soldier who would only pay Half of the Price which was agreed, on account of the Age of his Dulcinea. "I was again called to act as arbitrator in a very savoury affair, as the reader may

also be of opinion. Some Bagotas, accompanied by their chief and his son, had come to the station with some women. They had passed the night in a small village formed of the huts of the Senegalese porters and other negroes. There had naturally been a *tam-tam*, lasting till about two o'clock in the morning. These Bagotas, who are completely savage and more warlike than the Bacournies, whom they keep in a state of dependence through terror, have no prejudices with regard to morals and decency; they are very keen after a bargain and, if need be, they will even barter their wives.

"When we were leaving camp that morning, the chief brought to us an old sorceress, who was no other than his mother; she was accompanied by a young Senegalese whom she overwhelmed with reproaches, shaking her fist at him furiously: it was a question of the old hag demanding payment of the young man for goods which she had delivered to him, goods however, which it is difficult to describe—I leave it to the sagacity of the reader to discover. The Senegalese who wanted to give only half the price which had been agreed, declared that he had been deceived as to the quality of the said goods, which he had been unable to examine in the dark; it was only at dawn that he discovered the infamous deception.

"'It is too shabby,' roared the young warrior, 'I won't pay any more.'

"During this time, the Chief, full of dignity, remained motionless and severe, leaning upon his royal staff which was richly adorned with copper nails.

"I thought that in this strange affair I must decline to give any decision, and I sent the parties away without any further examination." (Castellani. *Les Femmes au Congo*. Flammarion, Editeur).

Natural Immodesty of the Egyptians. The objection may be raised that the peoples of the Centre of Africa are still savages, and that Modesty will come with the progress of civilization! This is a

mistake! The Egyptians were in an advanced state of civilization when the peoples of Europe were either savages or barbarians. There are few races less modest than the Egyptians.

"When one arrives in Egypt, one of the things which shocks one the most, is the absence of all costume which is met with at each moment, particularly in summer.... Wherever there is a ditch of water, you see men bathing and then drying themselves in the sun, in the state of Adam in his first costume, which was given to him by his Creator. At a short distance from them, you will also see women in the same unceremonious costume: if any men approach, they quickly cover their faces with a veil. As for the rest of their body, it does not matter to them if it is seen. In summer, all the population in the neighbourhood of Cairo and on the way to the Pyramids indulges also in a complete absence of clothing. They swarm there, wallowing in the dust, and stretching themselves out like lizards in the sun. In Upper Egypt, half of the population is naked: all the great big fellows who steer the boats are in the same costume. And, it is a surprising thing that none of the Englishwomen cry out 'Shocking!' The fair-haired 'myladies' and young misses look at these men and are not scandalized. This, I believe, is the reason: if this thing is less shocking in this country than another, it is in the first place because we feel ourselves to be there in the land of the patriarchs; with that burning sun and that hot sand, we understand that this is the costume which God created for those people. And in the next place the population is either black or of a very swarthy hue; this dark colour forms their clothing."

(Les Mystères de l'Égypte dévoilés. Paris. Dentu.)

Though we do not wish to offend Madame Olympe Andouard, who in vain puts forth the plea of extenuating circumstances, a P—— is always a P——, whatever its colour may be, and it is indecent to display the bare B——, whether it be black, white, yellow or red.

Another lady author, Madame Louise Collet, (*A Travers les Pays Lumineux*), has also pointed out that in the Island of Elephanta on the Upper Nile, the whole population, men, women and children, goes completely naked and that in this state they throng round the travellers who come to the Island to visit the ruins of the Temple of Serapis. The young girls who have reached the age of puberty make naïve signs to show their readiness to offer themselves to the caprices of travellers.

Similar traits have been pointed out among other tribes of South Africa, for instance among the Kaffirs and Hottentots.

Modesty in Asia. In the Mussulman populations of Asia Minor and Persia, modesty, introduced by Mahometism, is apparent. In the main, however, it does not exist, for the morals of these countries are very depraved. But let us put aside this question for a moment.

In India, modesty is limited to the dress, which is often very scanty. But these ardent races are peculiarly depraved, and the little that I have seen of the morals of the Hindoos in the Colonies, such as Guiana, does not authorize me to believe that Jacolliot is correct in saying that Modesty is a question of caste, and that if it is powerful among the Brahmins it is of no force among the Pariahs. Jacolliot mentions a whole race of Hindoos which has relapsed into the state of the primitive savagery of the first ages of humanity.

"At the time of the Mussulman invasion of India, the Tottah-Veddahs dwelt in the plains of the district of Coimbetour, in the Deccan, where they devoted themselves to agriculture and to the rearing of cattle. They refused in a body to submit themselves to the law of the conquerors or to pay tax to the infidel. In order to retain their freedom, they emigrated under the guidance of their chiefs to the wild districts of the coast of Malabar, covered with dense and impenetrable forests, the haunts of wild beasts. The Mussulman

princes did not pursue them, but they established round them a kind of sanitary cordon, which it was forbidden to break through under penalty of death. They outlawed them, forbidding them water, rice, fire or the use of the soil. They prohibited them, moreover, from cultivating the ground, from fishing, hunting, or drawing water from the streams, and the unhappy outlaws, in order to live, had to be satisfied with roots and wild fruits, and with the brackish water of the lagoons. Finally it was ordered that anyone meeting them outside their forests should kill them as they would foul jackals.

"These regulations, carried out to the letter, bore their fruit. The Tottah-Veddahs, to preserve their liberty, took up their quarters in their forests and established their dwellings on the top of trees, upon the model of the nests constructed by a species of monkey called the siamang. For several centuries, they only came down from their fortresses in fear, and only when hunger obliged them to replenish their stores of roots and fruits.

"The result was a moral and physical *regression* of which we can form no idea, if we have not visited this people in their melancholy abodes: their arms and legs have lost that fleshiness which belongs to the human species, and resemble the same limbs in a monkey; their feet and hands have become deformed through the habit of climbing trees; the thumb has acquired an extraordinary muscular force; their head is elongated, and the skull depressed, so as to be covered with hair down to the eyebrows.

"Their mind is in keeping with this: they no longer have any remembrance of their ancient situation, and have almost lost the use of speech; the unformed monosyllabic sounds which compose the whole of their language, are applicable only to their immediate material wants, and the number of words which they use, if we can give this name to the kind of cries which they utter, does not exceed thirty; they possess no abstract idea and have not retained the slightest notion of religion, not even that of good and evil.

"They are, in short, almost in the condition in which the first men must have found themselves, a short time after their appearance upon earth. Their return to animality is so complete that, in spite of the state of peace in which they live since the English rule, nothing can draw them from their present mode of life, and they flee from other men with a horror equal to that which they feel for wild beasts. Their height has diminished to an extraordinary degree: the tallest among them do not exceed the height of a child of thirteen years in Europe. It would be difficult to find a more complete example of moral and physical regression." (Jaccoliot. *Histoire de l'Humanité*.)

I will not repeat what I have said in my work, *Untrodden Fields of Anthropology*, regarding the small amount of modesty among the populations of Indo-China. As for Japan, we have said previously that Modesty does not exist in this people, which, in the space of thirty years, has passed from a state of civilization similar to that of Europe in the Middle Ages, to a state comparable with that of the nations of modern Europe which must now reckon with it in the division of China.

Conclusions to be drawn from this Chapter. Modesty is therefore an artificial sentiment invented by the coquetry of woman to make her surrender more desirable. In doing so, woman has but imitated the females of animals: as we have seen previously, the latter at the time of coition, in spite of the frequently excessive ardour which impels them to yield to the male, do not receive him immediately. They hold the tempting morsel just out of his reach. Who has not seen in the street the behaviour of a bitch on heat, with her vulva enlarged and followed about by one dog, or by several? She makes her unhappy suitors follow her, and sometimes they have to trot after her for miles. Again, there is the stag, which for a fortnight is so keen in the pursuit of the hind that it is oblivious

of repose and even of food and drink. Well known too are the scratching matches of the pussies on the tiles before the sexual union.

Why so much delay, it may be asked, before coming to business? Because this temporary restraint produces a more considerable sexual excitation, brings the prolific secretion to a higher state of perfection, and increases the emission; it also tends, in conjunction with the jealousy of the males, to improve the race.

Modesty therefore is an innate coquetry, inspired by Nature in every female for the surer attainment of the object of generation. But civilized man has developed and refined this natural sentiment, which has consequently been transformed into an artificial manner.





CHAPTER IV.

PHILOSOPHICAL AND ANATOMICAL STUDY OF THE SEXUAL ORGANS OF COPULATION IN THE HUMAN SPECIES.

Philosophical Considerations upon the Acts which have Generation for their Object.—Dissertation upon the Sexual Parts of the Human Species called Shameful.—Opinion of Beroalde de Verville, Erasmus, Montaigne and the Learned Author of La Religion Physique, Sexuelle et Naturelle.—The Theatre of Nature.—The Cunt and the Prick.—The Balls.—Old French Authors and their Natural Licence.—The Story of the Nuns of Poissy.—The Woman's Thing.—The Fair Hippolyta's Thing.—Anatomical Sketch of the Organs of Generation in the Two Sexes.—Copulation in the Human Species and its Various Names.—Fuck, etc.—The Name which Rabelais gives to the Virile Organs and to the Act of Copulation.—The Illness of the Virile Members.—Gargantua's Lamentations on the Death of his Wife Badebac.—Pantagruel in Avignon.—How Panurge advises that the Fortifications of Paris should be built.—The Maidens of Paris.—Panurge's Proposals to an Honest Dame of Paris.—The Night of the Great Thibault's Wedding.

Philosophical Considerations upon the Acts which have Generation for their Object. Before describing the mechanism of copulation and the nature

of the pleasure which it occasions, it seems desirable to develop some simple philosophical conclusions upon the sexual organs which are the agents in the pleasure.

And, in the first place, why is it, if Nature has imposed upon the human species the obligation, as she has upon every animal in Creation as well, of submitting to certain physical acts in order that it may be perpetuated; if she has conferred upon it a pleasure which, as we have seen, is superior to that of all living creatures, why is it, I say, that these acts have incurred the reprobation of the civilized world, why is it that they are alluded to only in periphrases, that the words which are used to indicate them are denominated *obscene*, and lastly that the title of *shameful parts* is given to that admirable organism with which the two sexes perform the act of love?

This is all due to the Christian religion, and a writer of great talent, Camille Lemonnier, clearly shows this in one of his most curious novels.

"Yes, the perversions of the delicate sentiment of pleasure, the excess of our licentious desires, the clandestine and desperate rites by which love is profaned, have grown inveterate under the sanction of a lamentable and venerable error. The primitive Christian soul, bathed in clear and cool piscinæ, was not so much a state of humanity restored to the sense of divine beauty as an expiatory truce, an acute crisis of refreshment after the virulent crisis of mythological bacchanalia. The Church, by visiting the physical being with her reprobation and exalting spiritual virtue alone, struck more especially at the old gods, symbols once sacred, but afterwards degraded to the gross worship and despicable rites of sensual satisfaction. Nature, in its spontaneous outbursts, then became the sin of races, and an attempt to reverse the interdict which had been laid upon the nudity of Adam's marriage.

"Times have changed, a more subtle moral consciousness has come to the human race, and yet it seems as if we are still expiating the faults which have been

purged away. The first, trembling man still bequeaths to his posterity the remorse and alarm occasioned by his naked limbs. The old ecclesiastical reprobation has not ceased to despise the creature when it is most at its ease in simple and ingenuous beauty.

“Veil the infamy of thy flesh, cover with thy blushes the abomination of the organs from which thou wast born. Thou art cursed by the fact of thy birth, and the doors which opened on thy birth shall close again upon thy ignominy. Let thy hands and thine eyes turn away from the invincible attraction which with amazing irony God has placed in the very centre of the human body, as a part which He bids thee henceforth to despise. The sap flowing thither with more ardent transports, the tender warmth and delicious emotion are intended merely to teach thee to abjure that purpose which is yet so evident. And if thou dost beget a child, impart to it its life with the painful thought that the miserable fruit of thy love is for ever defiled.”

“Such were the commands, and the same voice continues to reprobate that knowledge of himself which is the elementary duty of man. The flesh began to hide itself and this was far more desirable. The chill lilies of virginity were more white in contrast with the purple flush of shame. But outraged nature revenged itself by secret explosions and by dark and measureless delights, the guilt of which conferred an extra relish. The peoples were consumed by unknown fires and viloences flaming with hidden lust.

“Sin originated, in the shadow of the altar, from the gloomy and frouzied worship of the dead—final emblem of virginity, pale and unfruitful as it. Who can doubt that the mystic myth of the Virgin, Immaculate yet a Mother, the corner-stone of the Catholic belief, hiding beneath its veil and magnifying with irritating mystery the naked lotus of India, the nuptial flower of life and eternity, has rendered us diabolically lustful, and formed us into the lewd troop which, century after century, has offered smoking incense and the heavy

scent of flowers before the Idol enshrined in its Tabernacle?

"Oh, sweet! oh innocent and delicious creature-man. Thou childman, who through the ages wast enraptured at the bright nudity, and didst wonder to find it mingled among the harmonious powers of the Universe! Fair and fresh didst thou come when the world was young, with thy body which bore likeness to the curve of the hills, the cleft of the ravines and the shaggy forests. They were veiled no more than thyself, they were naked under the laugh of dawn, under the kiss of mid-day, and under the caress of the hands of night. Thou hadst not to be restless and tormented about thyself, fresh and radiant being who didst grow with the light that shone from thine eyes. How wouldst thou have been profaned, knowing thyself and what strange shadow had fallen on thy path. Thy love was grand and simple like that of the species, as the stars were twinkling overhead. And the beast was not yet entered into Eden."

Dissertation upon the Sexual Parts called Shameful. Let us now collect the opinions of various philosophers and moralists who have protested with just reason against that ridiculous appellation of *shameful* given to parts which the pagan world called sacred, and by which the Romans and the Jews swore a terrible oath. I am speaking, it must be understood, of the male organ.

Let us begin with Beroalde de Verville. "Plutarch was at the end of the table, and said to us: 'It is not seemly to name the shameful parts to anyone; and why?' This was to see what answer I should give him; and my answer was a good one: 'Signor mio, upon my A——, I will be discreet: I will take your admonition in good part, for in truth you utter it with a good grace: you do not make use of it like those Doctors who, not knowing what to answer, descend to abuse, and then take it upon themselves to make remonstrances as flabby as tripe. I will take

care of mentioning this or that. I will imitate Plato when I talk of perfection—I mean to say of the place where one shits. I will call the the arse the hinder part or fundament, or I will call it the *one*, in as much as it is one, and as it is impossible to have two arses in one body, any more than there could be two Popes in Rome, and as the arse is so bound up with its two buttocks that miraculously it is only one, just as a mitre is only one mitre although it has two horns. I will call it therefore the *one*; and that which is near to it I will call the *other*, inasmuch as the one does not act without the other in generative productions. Thus will I dispose of the secrets, in order that they may not be understood but by those who have a good nose who, by this means and under this pleasant escort, will seek for the kernel which is hidden in the one and in the other. Nevertheless, I give you, and do not be displeased thereat, a piece of sage counsel, although I am a fool; these parts should not always be called *shameful*, inasmuch as they are so only by accident; and, if you do otherwise, you are wronging nature who has in no wise made them shameful. These parts are secret, noble, desirable, delicate and exquisite, like hidden gold. It is true that they may become shameful, and they are so where they chance to have a fine young lobster, (that is to say a chancre), or when they contain young horses, (that is buboes), or when a merry clap has hold of them. It is then that these members are shameful, and, that which is still worse for a man's thing, and which makes it most shameful and melancholy of all, is when he has lost the cymbals of concupiscence, the balls of Venus; the lack of which causes men to be called castrates.'"

(Beroalde de Verville. *Le Moyen de Parvenir*).

Beroalde can tell a merry tale. We will pass on to the grave Erasmus, who has said a few words about the matter in his *Eloge de la Folie*. "After the Gods, the Stoics are, by their own account at least, the most sublime of all creatures. Well! Give me a Stoic, were he three times, four times, a thousand times more

of a Stoic than all the Stoics put together: if I do not succeed in making him cut his beard which he looks upon as the sign of wisdom, although he shares this sign with the he-goats; I will at least, force him to lay aside his sullen air, I will smooth the wrinkles on his brow, I will make him renounce his severe principles; he shall give himself up for a time to mirth, to extravagance and to madness; in a word, however wise he may be, if he wishes to procure for himself the pleasures of generation, it is to me, to me alone that he must have recourse.

"But why should I not tell you the thing in a perfectly natural way, as my habit is. Tell me, I pray, is it the head, the face, the chest, the hands, the ears, is it any of these honourable members which engenders Gods and men? Not at all: the part which serves for the propagation of the human race is so foolish, so ridiculous, that we cannot speak of it without laughing. And yet it is from this sacred source, much more than from the numbers of Pythagoras, that the life of man flows." (Erasmus. *Eloge de la Folie*).

Let us pass on to the opinion of the philosopher Montaigne, who is worthy to take a place in the cœnaculum of the Wise Men of Greece.

"Philosophy does not strive against the natural pleasures, provided that due proportion is connected with them, and preaches moderation and not abstention.

"What has the genital action done to men, natural, necessary and right as it is, that they should not dare to speak of it without shame and that they should exclude it from serious and well-regulated conversation? We boldly utter the words, murder, theft, betrayal; and that other word we dare only utter between the teeth." (Michel de Montaigne. *Essais, etc*).

We might give many more quotations, but we shall be satisfied with one from the anonymous scientist who has published the *Elements de Science Sociale, ou Religion Physique, Sexuelle, et Naturelle*.

"Just as physical religion teaches us to venerate

the body as much as the mind, it instructs us also to look upon all the parts, all the organs of the body with equal respect. There are few things from which humanity has suffered more than from the degrading and disrespectful feelings of shame and mystery, which have attached to the organs of generation. They have been looked upon, as well as the corresponding passions, as something low and vile which tends to degrade and materialize man carnally through the physical passions. Nevertheless, we could not debase any part of human nature without degrading our whole being. It would be difficult to enumerate all the evils which have flowed from this unhappy idea about the genital parts, the functions of which are not inferior to any other in importance or perfection. The health and the disease of these organs have been neglected; the accident given rise to reproach and raillery, instead of the pity and help which ought to come to the aid of any mistake, whether it be physical or moral.

"I have tried elsewhere, in the treatise upon the sexual organs, to give a short sketch of their laws, laws which everybody, men as well as women, ought to study, which everybody ought to obey, with as much respect as is paid to the laws of the organs; otherwise the ruin of these parts will bring about the ruin of the whole being. Beneath the calm gaze of nature, the frivolous veils of morbid modesty, of shame, and of indolence vanish like a dream. When she wishes to punish the violation of her laws, all these vain excuses expire on the lips of the guilty party.

"Just as physical religion commands respect for the organs of generation, so it forbids the low and degrading ideas which are attached to the organs of excretion. In its eyes this is an abomination which is culpable. Everyone ought to try and free his mind of these erroneous views, borrowed from our ancestors, and learn to look upon all the parts of his body with the same veneration, without allowing himself to be troubled with feelings of shame, mystery, or disgust. For too long a period, alas! these unworthy ideas have

debased our nature and impeded the efforts of the physician. What patient is there who, suffering from a disease of these organs, has not seen his malady increased tenfold by these deplorable sentiments? The universal study of anatomy, a study which physical religion enjoins upon all men, will alone succeed in dissipating these morbid and disrespectful ideas."

(Anonymous. *Elements de Science Sociale, ou Religion Physique, Sexuelle, et Naturelle*. 4e. Edition Française. Paris. Alcan. 1885.)

The Genital Organs in the Two Sexes. Before entering on the study of the act of generation, we think it might be useful to give a short anatomical sketch of the organs of generation. This will be sufficient for the reader who has not had in his hand the First Volume of the *Ethnology of the Sixth Sense*, a volume which is entirely devoted to Anatomy and Physiology, to be able to form a correct idea regarding generation and reproduction.

The Female Organ. If in generation properly so called, the male organ, the phallus and its faithful companions, holds the sceptre, (of which it also possesses the shape), it gives place to the female organs when once its sperm has been projected into the interior of the latter. Like the lazy beggar he is, he retires in order to repose and to begin again when it suits his taste.

As Cabral rightly remarks, it is the female sex which, in the human species, just as in the flower, is the nuptial bed of love, the splendid ornament of a real fairy palace. Venus, under the name of *Clitoris*, guards the entrance between two *Nymphs* who point out to you the path of the vestibule called *Vagina*, at the end of which you will find the ever-closed gate of the temple, *Uterus*, of an oval shape, an image of the life which turns in an endless circle. At the end of this sanctuary, prepared to receive the future man, rises the column of Immortality, surnamed the Fallop-

ian tubes, which crowns the veritable nuptial bed, the *Ovary*, the first cradle of existence. All is ready to receive the divine Messenger, so long expected. Clitoris quivers with pleasure as Life passes in, surrounded as she is by a noble bevy of pleasures: the Nymphs offer amorous embraces and eager kisses; the Vestibule is lavish with the charms of a royal entry; the doors, so long closed, open; the arch of the temple seems to shoot upwards to the skies; the column bends, and the Fallopian tubes conduct the Life into its mysterious cradle.

The Male Organ. What is the motive power, the magician who with his enchanted wand gives life! It is the male organ, which is composed of two essential parts, the penis or phallus, and the testicles. In vulgar language, the vagina, the vestibule of pleasure, is called the *cunt*, and the penis, the *prick*. Why should not these two terms be employed, since they designate the noble parts of generation?

The description of the prick and cunt and of the parts which they play, has been given in a very amusing and at the same correct manner in a short article called, "The Theatre of Nature," which we take from the *Dictionnaire de Delvau*.

The Theatre of Nature. "This theatre has in the front of the stage two columns of white marble. It has only one piece of scenery, which represents a thicket with a fountain in the middle.

"The prompter's box is behind, as well as the orchestra, which consists of only one musician who performs upon his wind instrument an overture, the *motif* of which is feeling.

"When the chief actor comes upon the stage, he always has a stiff and imposing look. He always has two confidants, inseparable friends, with him, who wait for him behind the scenes. When the actor leaves the stage, he is sad and down-cast. *He weeps.*

"The manageress is free to give several performan-

ces in succession, and in order that the principal actor may find her agreeable and to his liking full of animation and eloquence, he comes back on the stage with fresh transport unless there are pressing reasons to the contrary.

"Every month the theatre closes for a short period. This is announced by a red placard, with a white band across it. During this time the actor is at liberty to give performances elsewhere, but let him take care! He often fatigues himself and comes back ill. Then the manageress complains and the theatre suffers.

"*Note.* The Manageress sometimes gives free passes."

The Coynte. The cunt is the little vase into which man pours in a fine and penetrating shower the sperm, a mysterious fruit, and produced from his cerebral substance. The ancients were acquainted with this word. The Greeks called it *κυνν*, the Latins *cunnius*, the Celts *cwens*, *cona* and *guena*, (from which the English word *cunt*), and the Goths *Kona*. The Arabs term it *Konima*, the Basques *emacuema*, and the Italians *pota*.

"Let me rub thy coynte, it is so narrow and charming."
La Popelinière.

"The coynte puts all the pricks on heat,
It is the only path of joy;
Our mirth lies in the coynte alone,
Beyond it is no safety found."

Piron.

"This prick doth need a great vermilioned coynte,
A coynte enormous which with greed devours
The prick and balls and doth them all enclose."
Remy Boileau.

"A woman's vagina is of the number of those insatiable things of which the Scriptures speak, and

I know not if there be anything in the world to which its avidity may be compared—for neither water, nor fire, nor earth is as ravenous as the natural parts of a lascivious woman."

(Venette. *Tableau de l'amour conjugal*.)

"She was a pretty little thing and wonderfully well made, but with such an insatiable coynte, that I was obliged to allow her to give a free rein to her coynte and let her fuck with whoever she would."

Anti-Justine.

The Prick. This is the part which, as the virtuous Pierre Richelot remarks, makes emperors and kings, the girl and the cuckold.

Let us give a description of it from a philosophic writer of the 18th century, Mercier de Compiègne, the author of numerous works, some of which are still held in esteem.

"This tube is the master piece of divine architecture, which has formed it of a spongy body, traversed in all directions by a ramification of muscles and spermatic veins. It is surmounted, at its upper extremity, by a rubicund head, without eyes or nose, having only one small aperture and two small lips, covered with a prepuce, and held in check by a delicate bridle which in no way impedes the movement of action and retroaction: underneath this precious instrument are two round balls, the reservoirs of the reproductive liquid which your part draws and pumps out in the movement and friction of copulation: these two balls envelope two testicles, from which they take their name, and which are sustained by the purse: they are more usually known as *couilles* and *couillons*."

(Mercier de Compiègne. *Noviciat d'Amour*.)

"The Academician says: my prick."

Protat.

"Ah! I can contain myself no longer, my bottom
itches,
Go and find for me the Auvergnat at the corner,
For I want to feel that dear creature's prick
Driven into my coynthe like a wedge."

Parnasse Satyrique.

The Balls.

"He thrusts in the point
Of his prick up to his balls."

Old Rhyme.

“But if my balls pissed such urine, would you suck it?” *Rabelais.*

Rabelais.

"We do not pay any more attention to the poor than we do to the balls; they are allowed to remain at the door and never come inside."

Beroalde de Verville.

“Oh! prick up-bounding, and ye kindly balls
Distil your juice
To fix for ever the too-fleeting delights
Of my lost senses.”

Parnasse Satyrique.

**"See the high treason
Of the ungrateful balls which I bear;
When their lord is in prison
Ungratefully they dance at the door."**

Parnasse Satyrique.

**"When my weapon stands upright,
Large as any stallion's tool,
My balls my mistress' hand delight
Far more than beads of rosary."**

Theophile.

If Rabelais had devoted a whole chapter to discussing the balls, (to which he gives 305 qualifying adjectives)

tives), Beroalde de Verville, an anatomist in his way, gives us a description of the organs of generation.

The Man's Thing, or the Story of the Nuns of Poissy. "*The Other*. If you know of what a man's thing is made, you know if it can be knotted up or not.

"*Glicas*. What is this love-toy made of?

"*Pogge*. The nuns of Poissy taught me that, as I was going to Longchamps. But come, I will give neither place nor name, for fear lest others should go there.

"There were three disputing about it. One of them said that it was a sinew, and that she had once been well strung by it, when the Court was at Blois: another said that it was made of stretched-out flesh, because, when it was touched, it was more delicate than Turkey leather and softer than velvet: the third said that it was made of tendons, because it stretches so much. The Prioress, who had overheard them, said to them that she rather judged that it was made of bone, because she had drawn the marrow out of one that morning.

"*Penas*. You are in error; it was not these, but the three who, taking a walk in a beautiful garden at Nantes, found a gooseberry and asked one another what was the Latin name for it. 'What do you say, my sister?' And the youngest said, *grosetus*; the other, *grosela*; and the eldest said: "How foolish you are; it must be thick and long (*gros et long*), for our little cunnies are of charitable dimensions."

What is a Woman's Thing made of? "I have observed that when women have long passed the flower of their youth they are more devout than the rest: you see them even kneeling in prayer, with their eyes full of tears, their mouth dropping water and their thing laughing.

"*Statius*. And how does it laugh?

"*Licrofon*. It has a mouth and lips. Is not that for laughing?

* *Statius*. Of what is it made?

* *Licrofon*. That of a girl is made of worms'-flesh; it is always tickling; and that of women: of bog-earth; because you sink into it up to the belly; or of sea-water, because a man's thing, which is of cork, cannot get to the bottom."

The Women's 'That.' "In dining and banqueting there is much pleasure, and that is the time too for mysteries. It is a great delight to dine well and see such a delectable vision as the sight of Marciola perfectly naked; and she was not annoyed at anything, except that we had seen her *that*.

"I thought of calling it by its right name. I could well do so, inasmuch as I know several languages; but I must speak French here, and in French a *coynte* is called *that*: for if you were to put your hand in front of a girl, she would quickly push it away and say: "Leave *that* alone." When I say the front, I mean in the same way as a doctor once did, who, having felt the stomach of a pretty young lady who was in bed and rather ill, ran his hand lower down, and, coming to the intersection of the body, pushed it forward there, when she said to him: 'Ah, Sir, what do you mean to do?'—'Miss, I thought that you were like the cows in our country; that your titties were between your legs.'

"Why is it that women thrust away the hand when it is laid upon their *that*? It is because it is not the thing that ought to be put there."

The 'That' of the Fair Hippolyta. "Add that age, as they think, ought to give discretion for them to hide their thing, if need be. So thought and did the fair Hippolyta, who, one winter's day, as we were close by the fire, her mother being in her chair turned towards the table, and as we were dressing ourselves by the fire, lifted her thigh and chemise to warm herself and inspire desire, because it was cold, (at which I was surprised, for it was very warm there where it is never cold, and where there is always

fire). I said to her: 'Pretty one, hide your *that*.' She said to me: 'What is my *that*?' 'It is your pussy.' 'What is my pussy?' 'It is your centre of delectation.' 'What is my centre of delectation?' 'That which has lost money.' 'What has lost money?' 'That which looks downwards.' 'What is it that looks downward?' 'Your little machine to do nice-nice. Your thing.' 'What is that?' 'I will tell Madam.'

"Madam turned round and said: 'I quite understand. You are a fool. Why don't you hide it?' Hippolyta replied: 'Let it hide itself, if it is ashamed: it is as old as I am.'" Beroalde de Verville.

Coition in the Human Species and its Various Names. The word *coition* has been scientifically adopted to designate the act of accouplement in the human species. Others speak of copulation. Our worthy ancestors felt no qualms, and crudely uttered the word *fuck* which comes from the Latin *futuere*.

"Understand then that horses leap, dogs cover, and cocks tread. Seek for the other names yourself, for I am in a hurry. But what is it men do with women? They do it. What is it they do? Why, *that*. I should say as Madam said yesterday; she was walking on the island and jumped a ditch; I helped her and her headdress fell off. 'In truth,' she said, putting her hand to her head, 'I have lost something: I have let my headdress, (*coiffe outre, id est coyfoudre*), fall into a ditch." Beroalde de Verville.

Beroalde de Verville says the whole word by a singular play on words, but Rabelais is not so bashful; an example followed afterwards by Lafontaine in his Tales.

Here is a saying which is current in Languedoc, my native country.

"How do we fuck a woman who has no bottom and no titties?

"We fuck her by the window." (1)

(1) This is a play up the French word *foudre* meaning here to perform the carnal act and also to throw or chuck out hence: the passage means:— we pitch her out of the window *i.e.* do not copulate with her at all.

This is rather a lively proceeding, I confess, and I am of the opinion of those who say that we ought to be charitable to our neighbour, and to make love even to thin women. In this respect I have never been a Turk.

However this may be, everyone in the human species fucks.

Alice thinks so much of it,
She promises to make a gift
Much beyond what I expect,
If ten times in the night I fuck.

At a later period, this word seemed too forcible, and the verb *to kiss* (baiser) was adopted; the preliminary act being taken to indicate the final act. In the time of Louis XIV. to kiss a woman meant simply kissing her on the lips. In the present day it means, in France, the act of copulation. So when in the *Malade Imaginaire*, the young Diafoirus says to his father, pointing to Isabelle: "My father, shall I kiss her?" the whole house bursts into a shout of laughter.

"*Baiser* (to kiss). An exceedingly active verb which the human race passes its time ever since the beginning of the world in conjugating, and which Adam and Eve knew in all its moods before the libertine advice of the serpent. It is the *far l'atto veneres* of the Italians, and the *basiare* of the Latins. Its etymology is so plain that a blind man can see it. The verb *to kiss*, *baiser*, comes from *baiser*, the substantive, for conjunction above always precedes the conjunction below, and it is impossible for a woman whose little lips have been touched by a mouth, not to allow her large lips, (*labia majora*), to be touched by a prick. From this comes that, as Hugo says." (*Dictionnaire Erotique de Delvau.*)

"And the married man
Kisses, as he wills, his better half."

Protat.

"The gallant, in fact,
Thought that thus he would kiss the good wife."
La Fontaine.

"A certain doctor of laws,
Wishing one day to kiss his chamber-maid,
Polished the spot well first."

Piron.

Baiser, (to kiss), becoming in turn an obscene word, Mrs. Grundy then made use of the periphrase—*faire l'amour*, (to make love). It is to accomplish the most imperious duty and the most sacred of the physiological and natural wants.

"Let us make love this very night."
Ch. Sorel.

"If you will, we will make love
That is better . . . take off your slippers."
Lemercier de Neuville.

"We must always love
And yet not marry
We must make love
Without parson or lawyer."
Collé.

People now say more simply: *do that*, like Beroalde. A young girl of good family seeing in her father's garden her two cats, a male and a female, trying to satisfy their genesic ardour, thoughtlessly cried out in the midst of a number of ladies and young girls: "Ah! good gracious, our two cats are getting married." Think of the shouts of laughter which greeted this simple remark.

The good Curé of Meudon employs a number of words to designate the act of copulation, and each of them is more savoury than the other. It is to be

regretted that the use of them has dropped out of the language, and novelists of the rank of Armand Silvestre and Catulle Mendès might easily have rescued them from oblivion.

How Rabelais designates the Virile Organs and the Act of Copulation. "In his virile age, Grangousier espoused Gargamelle, with fair round face. And oft together did they form the beast with two backs right joyously, and rubbed their bacon."

Gargantua's Little Stick. "This little rascal was always groping his governesses behind and before, and was already beginning to exercise his little stick. And one day his governesses adorned it with fine nosebags, fine ribbons and beautiful flowers, and passed the time in letting it pass through their hands like a magdaleon. Then they burst on laughing when it lifted its ears, as if the game pleased them. One called it, my little dill, another my pine, another my coral branch, my bung, my cork, my pusher, my cap, my pendant, my hard stiff sport, my dresser, my little red chitterling, my little quivering ball.—It is mine, said one.—It is mine, said another.—I, said another, will cut it off for myself.—What! cut it! said another, you will hurt it, Madam, would you cut off the thing in children. He will be Mr. No-tail."

(Gargantua. Book I. chap. I).

The Lewdness of the Monks. "And how, said the Monk, (Brother John), is Abbot Tranchelion, the good drinker? And the monks, what cheer have they? Certes, they will harry your wives while you are away.

"Ha! ha! said Lasdaller, I have no fear for mine. For whoso sees her by day will not break his neck to go and visit her by night.

"She might be, said the Monks, as ugly as Proserpine, but she will not keep her arse dry if there are monks around. For a good workman makes use of all pieces indifferently. May I have the pox, if you

do not all find your wives big when you return. For merely the shadow of an abbey belfry makes them fruitful." (*Book I. Chap. XLV.*)

The Disease of the Virile Members. "Others swelled in length through the member which is called the labourer of Nature; in such wise that they had it marvellously long, great, plump, big, robust and increased in the ancient manner, so much so that they used it as a girdle, winding it five or six times round their body. And if it happened to be pointing, to see them you would say that they had their lances in rest to joust at the quintain. And after them the breed was lost, as the women say. For they lament continually that there are no longer any of these big ones, etc. You know the rest of the song.

"Others increased in the matter of their balls so enormously that the three filled a hogshead. From them are descended the balls of Lorraine which never stay in the breeches, but come down to the bottom of the hose." (*Pantagruel. Book II. Chap. I.*)

Lamentations of Gargantua on the Death of his Wife. "Ha! Badebec, my darling, my love, my little cunt, (yet she had three acres and two-sixths of it), my sweet, my flap, my shoe, my slipper, never shall I see thee again!" (*Book II. Chap. III.*)

Pantagruel in Avignon. "He came to Avignon, and was not there three days before he fell in love: for the women there play at squeeze-bum very willingly, for it is a Papal country." (*Book II. Chap. V.*)

How Panurge advises that the Fortifications of Paris should be built. "If the Gentlemen of the Town are willing to give me a good pot of wine, I will shew them a new way how to build cheaply.—How? said Pantagruel—Do not tell it abroad, replied Panurge, if I show you. I see that the calibres of women in this country are cheaper than stones, there-

fore the walls should be built by arranging them in good symmetry of architecture, putting the biggest in the first rows, and then sloping it like an ass's back by arranging the middle-sized ones and lastly the small ones. Then we would make a fine little insertion with diamond points, like the great tower of Bourges, of as many stiff pricks as dwell in breeches. How the devil would such a wall be different? There is no metal in it which so much resists blows. And then should the culverins rub against it, you would straightway see the blessed fruit of great pox distilling from it. Moreover, the lightning would never fall upon it. And why? Because they are all blessed or consecrated. I can only see one drawback. That is that the flies are as dainty as they are marvellous, and would gather on it easily and would leave their dirt there; and then the work would be spoiled. But this is how it might be remedied. They would have to be brushed off with fine foxes' tails or with great tools of Provence asses....

"Then said Pantagruel—How dost thou know that the shameful parts of women are so cheap? For in this town are many chaste women and maids.—*Et ubi prenus?*" said Panurge. I will tell you my opinion, my true certitude and assurance. I make no boast of having stuffed it into four hundred and seventeen since I have been in this town, and I have only been here nine days." (*Book II. Chap. XV.*)

The Maidens of Paris. "But this morning I met a good man who in a wallet like that of Esopet's was carrying two little girls, two or three years of age, one in front and the other behind. He asked alms of me, and I answered him that I had more balls than pence.

And afterwards I asked him:—Good man, are these two little girls maids?—Brother, said he, it is two years that I have borne them thus, and as regards the one in front, whom I see continually, in my opinion she is a maid, though I would not put my finger in

the fire on it. As for the one that I carry behind, I know naught about it." (*Book II. Chap. XV.*)

We might give a hundred similar extracts. Rabelais' works are filled to overflowing with physical love and, as we see, he calls things by their proper names. Does this mean that our ancestors were more corrupt and that we have become more chaste? Not in the slightest. We are far more hypocritical, that is all; we are more thoroughly depraved. It will be easy for us to prove this later on, but we will not now interrupt our work to do so.

Expressions employed by Rabelais. Without making over-long quotations which would increase the size of this book to too great an extent, we will merely give some of the most characteristic expressions which Rabelais uses.

To designate the virile member he employs the words: "Penil, prick, Master Jean Chouart, Jean Jeudi, cutlass, the marriage lump, virolet, the stick with one end, the pistol, the iron tool, the genitories, the handle, the fagot, the whip, the member, the balls, the mentulum, etc."

To designate the woman's parts: "The calibre, the what's its name, the cunt, the curry-comb, the matrass, the shoe, the boot for every foot, the tripe, the sabot, the trump, the top, etc."

For coition: "Play at squeeze-bum, jerking, working, kissing, rubbing one's bacon, butting, straddling, riding without a saddle, ramming, breaching, pouching, stuffing, thumping, ploughing his wife, incornefustibulating, making the beast with two backs, emptying the spermatie vessels, etc."

Let us end with two quotations.

Panurge's Proposals to an Honest Dame of Paris.
 "Now, said he, I would have my legs and arms cut off on condition that you and I had merry cheer together, for, (shewing his long tool), here is Master Jean

Jeudi who will ring you a peal that you feel to the marrow of your bones, and knows so well how to find out all the little crevices in your scratch, that after him you will only have to sponge it." (*Book II. Chap. XXI.*)

The Great Thebault's Wedding Night. "Great Thebault wishing to go to bed with his new wife, hid a great mallet by the side of the bed. Oh! my sweet one, what mallet is this that I have in my hand?—It is, said he, the better to drive it into you.—A mallet, said she, there is no need of one, for when Big John comes to work me, it only drives it in my behind."

(*Nouveau Prologue du Livre IV.*)

With this we bring our quotations from Rabelais to an end. If some reader thinks that we have employed improper expressions, let him attribute them to Rabelais, Beroalde de Verville and Lafontaine whose works are in the hands of all our school-boys. We are not however writing for them.





CHAPTER V.

THE PLEASURE OF COITION, ACCORDING TO THE PHYSIOLOGISTS.

The Desire of Coition.—The Desire of the Male.—The Desire of the Female.—General Observations on Coition.—Copulation, according to Roubaud.—Coition, according to the Author of La Religion Physique et Naturelle.—Criticism of Roubaud's Opinions.—Coition, according to the Erotic Writers.—Do Men and Women need any previous Instruction in order to learn how to Copulate?—The Opinion of Mantegazza which confirms that of the Author.

The Desire of Coition. Nature, in her design of perpetuity, has desired to place in the heart of her creatures the violent attraction of physical pleasure, in order to lead them to the accomplishment of the essential act of generation. This is the stimulant of which she avails herself in order that the superabundance of living matter may be diffused and employed for new existences.

That which is merely a law of instinct in the beasts, has been made by man a reasonable enjoyment, the object of his desires, the dominating element of his thoughts, the highest pleasure of youth and an exquisite science, susceptible of numerous refinements and capable of procuring the most ardent and varied joys of the mind and of the senses.

Strange law of Nature! A man is walking along quietly and thinking, or it may be with no thoughts in his mind at all. There happens to pass him a creature similar and yet different..... in sex. She has long hair and petticoats. She brushes against him, and he follows her. His gaze instantly fastens upon the movement from left to right, and from right to left, which appears in her gait. The swaying of her hips fascinates him and inflames his ideas. Two muscles which start from the ischium rebel; the blood runs into the cavernous bodies: he is now in a state of erection. He has lost full possession of himself. Tranquillity will not now return to him until he is able to divert into this creature, or into one similar to her, by means of a penetration lasting for a few seconds, an excess of the vital matter which has been brought into a state of ebullition and which, according to the will of nature, must be diffused outside in order to be communicated.

Such is the *desire of love* which is nothing else than the manifestation of physical love leading to coition, which is its sole ultimate object.

When this desire comes upon a vigorous and continent male, it grows into a frenzy and is somewhat similar to the rut of a wild beast. Camille Lemonnier gives a striking description of it.

This is one scene among a thousand like it: the irruption and unloosing of the animal desire in one of Lemonnier's characters, a stalwart youth, an original, lover of Germaine, the farmer's daughter. *He is waiting for her.*

"He began to roam through the forest. His flesh tingled with the fever of expectation. The idea that she was coming shook him. They would be alone, this time! And at times he laid himself down at full length on the ground in terrible impatience, clenching and opening his fists. And then again, urged by his passion, he rose and marched with long strides straight ahead.

"He had passed all the previous night in longing for

her. He had remained in the village until the *garde champêtre* had made his round, going from one ale-house to another and dulling his senses with beer.

"The pale moon was casting its cold beams upon the country-side, burnt up by the heat of the day; but the universal peace had not calmed his soul. He carried with him the sensation of that warm flesh of Germaine which he had touched in the foot-path which winds up the hill.

"The ungovernable love of a brute burnt his blood, like a wound which spread over all his body. He groaned, digging his nails into his flesh to stifle its rebellion, and hoarse cries of grief and desire came from between his teeth. He beat the air with his arms, stretching them out before him as though to seize her. Overcome by his fit of frenzy, he struck the trees with his fist.

"At day-break, that morning, he had entered the forest. The first beams of the sun had thrown their light upon his countenance livid in the pallor of the dying shades of night: his frame was in an agony, he felt it sway beneath him. And as a light breeze passed freshly by, shaking the still trees in the morning light, he had fallen prone on the ground, with his head in the grass and bitten it in his blind fury. Then a sudden faintness had left him weaker than a child. He had closed his eyes. Around him the daylight was increasing."

(Camille Lemonnier. *Un Mâle*. Paris. Albert Savine.)

The Desire of the Female. In certain women, the animal desire is sometimes quite as fierce and more like that of a cat on heat than that of a human creature.

"There was something so wild and fierce about her that one would have said that she wished to leave her own life or take that of another in each of her caresses. Now-a-days in Paris, women of a like nature, not finding the name of *lorettes* sufficiently expressive, give themselves the Oriental title of *panthers*. Well! none

of them ever better justified the name of panther than she."
(Barbey D'Aurevilly. *Les Diaboliques. La Vengeance d'une Femme*). ⁽¹⁾

Certain women, according to Catulle Mendès, have the ardour of she-wolves on a hot night.

"With dishevelled hair, dragging their veils behind them and losing their shoes with the tinkling bells, a hundred women rushed upon the platform and prostrated themselves before the image, then rising up and leaning backwards they showed their breasts and bare bosoms, uttering fearful cries like those which the rut, in hot nights near the bitumen wells, draws from she-wolves and yelping hyenas."

(Catulle Mendès. *Zo'har*.)

General observations on Coition. Procreation includes one principal act, coition.

Coition is a natural act which produces a certain orgasm of our senses, a kind of intoxication of our imagination; it is an imperious, irresistible requirement, which Nature imposes upon every individual, in order to ensure the propagation of his species.

Some authors have compared coition to an attack of epilepsy: they are right. Does it not, in fact, possess all its characteristics? There is a complete absorption of mind and body; the individual no longer hears or sees anything; he is dead to every other thing, except the pleasure; his mind is wholly wrapped up in love. Therefore coition leads to death in certain nervous diseases after serious wounds and hemorrhages. When it is repeated too frequently it ruins and destroys the whole economy of life.

It must be considered, in fact, that, in engendering, the individual despoils himself of his own life and shortens his days; in a word he gives a proof that he is mortal, since he communicates life only at the price of his own.

The appetite for coition confers upon animals, when they feel the necessity of satisfying it, a new intelli-

⁽¹⁾ An English translation exists, entitled: *Weird Women*.

gence far superior to that which is bestowed upon them at other times; it develops and enlarges the sphere of their instinct, and the most stupid rise under its influence to a higher stage. The females seek after and invite the males themselves, and obedient to their slightest desires they afford their aid for pleasures which they are eager to share.

Its universal power over all creatures inspired the immortal Buffon with the ingenious idea of including coition among the number of the senses; and if ancient usage still prevails over this great man's opinion, this opinion is none the less consecrated by general assent. Coition is no longer a modification of touch; it is a sense independent of all the rest and perhaps the most perfect. When animals are inflamed by this want, the ardour which consumes them changes and ennobles their habits and actions. It causes the little birds to warble and to sing of love. The nightingale, hitherto silent, utters his most melodious notes; echo repeats the convulsive bellowings of the mighty bull; the stallion bounds into the plain and summons the amorous mares around him by his neighs, the forests resound with the terrifying rears of ferocious beasts, and, in the silent obscurity of night the lascivious cat utters his cries.

In this everything displays the wisdom of Nature's laws. When she created animals she took care to attach ever fresh joys to the accomplishment of the act which ensures the conservation of the species, and, independently of its pleasures, she made it an imperious requirement for them.

Moreover, the organs of generation are disposed in such an excellent way in animals, that those with the most limited powers succeed in performing this act with facility.

Man is the only one in whose case there are obstacles which need a certain industry to overcome under certain circumstances. The position in which he performs coition requires an agreement of wants, desires and good-will on the part of the two individuals. The

genital parts of virgins, owing to the presence of the hymen, offer difficulties independently of their will, difficulties which do not exist in any other female among animals. And, to increase the pleasure of coition, the woman adds to it the charms of modesty and chastity.

We shall proceed to describe coition and its pleasures in the first place according to physicians and physiologists. It is not uninteresting to compare these different descriptions. We shall begin with Roubaud, one of our most eminent physiologists, whose works are still consulted to good purpose.

Copulation. *After establishing in the preceding paragraphs, the mechanism by means of which either sex is rendered capable of performing the act of copulation, we must now be present at their intercourse and take account of the phenomena, both local and general, which accompany in the case of man and woman, this intercommunication of their venereal orgasm.

*Studied in the sphere of the copulatory organs, that is to say, examined in the purely local phenomena, coition can only take place after a period of preparation during which the organs of the two sexes enter into erection under the influence of the venereal erethism. When the virile member penetrates into the vestibule, the gland of the penis strikes against the gland of the clitoris, which, situated at the entrance of the copulatory canal, is able to give way owing to its position and to the angle formed by its body. After this first excitation of the two sensitive *foci*, the penial gland glides over the border of the two bulbs with a sharp, jerking motion, the neck and body of the penis are clasped tightly by the projection of the bulbs, the gland on the other hand which has advanced further, is in contact with the fine and delicate surface of the vaginal mucous membrane, itself rendered more elastic by the lining constituting the erectile tissue which, as I have said, comes between these membranes. This disposition, by enabling the vagina to mould itself to

the size of the penis, increases still further the turgescence and consequently the sensibility of the clitoris, by forcing the blood, driven from the walls of the vagina, to return partly at least to the bulbs of the vestibule, through the emissary veins unprovided with valvules, and so to reach the clitoris in a mediate and direct manner. In its turn, the turgescence and consequently the sensibility of the penial gland is increased by the compressive action of the vaginal tissue, as it becomes more and more turgescient, and by that of the two bulbs of the vestibule.

"Moreover, the clitoris, strongly depressed and brought to meet the dorsal surface of the penis, by the anterior portion of the compressory muscle, undergoes from the penis and inflicts upon it in its turn a voluptuous friction in such a way that each movement of copulation influences the two sexes and contributes at the culminating point of this mutual and reciprocal excitation to bring about, on the one side the ejaculation and on the other, the reception of the seminal liquid in the gaping aperture of the neck of the matrix.

"It has been asked, and many earnest minds have grappled with the problem—does the man or the woman obtain the greater amount of pleasure in these supreme moments of intoxication? Like all questions resting upon essentially variable and relative foundations, this has received the most contrary solutions, and considering all the circumstances which influence the genital sense, I do not see how *a priori* it is possible to solve such a problem.

"When, further on, I am studying the influence of temperament, of the constitution and of a number of circumstances, general as well as particular, upon the genic sense, we shall be convinced that, if that question of the difference of the pleasure in the two sexes has not yet received a satisfactory solution, it is therefore insoluble amid all the various conditions of which it is impossible to form a complete abstract; and this is so true that it is very difficult to draw up an exact and complete list of the general phenomena which

accompany coition. While in one case the pleasure is displayed by a hardly perceptible trembling, in other cases it reaches to a paroxysm of moral as well as physical exaltation. The various shades between these two extreme states are infinite; the circulation is accelerated, the arteries beat strongly, the venous blood, arrested in the veins by the contraction of the muscles, augments the general heat; and that stagnation, more pronounced at the brain by the contraction of the muscles of the neck and the throwing of the head backwards, produces a momentary cerebral congestion, during which the intelligence is lost and all the faculties are annihilated. The eyes, which are violently injected, become wild, and render the look uncertain, or, as in the majority of cases, are closed in order to avoid contact with the light.

"The breathing in some cases is panting and interrupted, and in others it is suspended by the spasmodic contraction of the larynx, and the air, after being retained for some time, finds its exit through unconnected words and meaningless phrases.

"The nervous centres are in a state of congestion, as I have previously remarked, and communicate only confused solutions: the mobility and sensibility are extraordinarily perturbed; the limbs are seized with convulsions and sometimes with cramp, agitated in every direction, or are stretched out and stiffened like bars of steel; the jaws are clenched, and the teeth grind one against another. Some persons carry the erotic frenzy so far that, forgetful of the companion of their pleasures, they bite the shoulder which has been imprudently abandoned to them until it bleeds.

"This frenzied state, this epilepsy and delirium usually last only a short time. They are enough, however, to exhaust the powers of the organism, especially in the case of the man where the surexcitation is terminated by a more or less abundant evacuation of sperm. A state of prostration then follows, which is the more marked in proportion to the violence of the erethism. This sudden and general weakness, and this tendency

to sleep, which seize the man after the consummation of the act, are partly due to the emission of the seminal liquid, for the woman, however much energy she has brought to bear on the act, feels only a transient lassitude, incomparably inferior to the prostration of the man, which allows her to repeat the act far more rapidly. *Triste est omne animal post coitum præter mulierem gallumque*, is, I believe, one of Galen's sayings, and this axiom is essentially true with respect to the human species."

Dr. Felix Roubaud. *Traité de l'Impuissance et de la Sterilité*. Paris. Baillière et fils. 1876.)

Criticism of Roubaud's Opinions. Modern positivists have pretended to find the whole secret of the pleasure and voluptuousness of coition in its purely local and mechanical phenomena. After the preparatory period of caresses, kisses and touches, under the influence of which the veneral erethism causes the organs to enter into erection, through the stimulation and general excitation which are produced, they derive all the vivifying consequences from the mechanism of intromission only and from the friction of the organs. "The meeting of the clitoris with the gland in the first place inflames the two sensitive *foci*, says Roubaud, then the body of the penis, clasped as it penetrates into the vagina by the two bulbs, and by the erectile tissue which covers them, and the turgescence of which is gradually augmented by the repeated movements of copulation, reaches the culminating point of that mutual and reciprocal excitation by the ejaculation on the one part, and by the reception of the sperm in the matrix on the other. From this arises fecundation."

The purely anatomical theory of Professor Kobelt of Fribourg, who enters upon this point into the most minute details in order to establish it, takes account of all the pleasure experienced in this act, without any intervention of the heart, of love, of the feelings, or of the mucous surface of the vagina with that of the gland, and the number of papillæ which are found

there, he makes out of this physical and purely carnal mechanism the whole secret of the act. And it is merely by taking account of the great sensibility of the woman, occasioned by the compression of her bulbs, that he pretends to solve the insoluble and much controverted question: "Who obtains the greater portion of pleasure in this act?" and attributes it to the female sex. As though this result were not essentially variable and transitory, according to temperament, age and the dispositions of the moment. Therefore it would be better for him to say with Roussel, that, "Nature is not a harsh mother to anyone."

"Demoralized sensualists, says Dr. Garnier, have been able to take lessons from his none too abstract doctrines for their licentious refinements in the satisfaction of their erotic passions. By mathematical calculations of proportion, size and capacity, the greatest amount of pleasure may be obtained. Fortunately, in the great majority of cases it is not so, and libertines in counting upon it expose themselves to frequent and bitter deceptions. Everyone knows by experience that the greatest guarantees of happiness in this act are desire, and the want of two individuals to find themselves joined and blended together in a mutual love. The mechanism is so entirely accessory that, apart from these essential conditions, a word, a gesture, the slightest feeling of pain, fear or disgust, are sufficient to render the man impotent instantaneously, by causing erection to cease. This is why, Fodéré says, the act of copulation requires confidence in one's own powers, willingness on the part of the woman, tranquillity of mind, silence, solitude and secrecy.

"The external excitations are certainly not without effect upon the awakening of the desire. Often too, when it is inert or idle, it does not emerge from its apathy save at the sight of a beautiful woman, or after licentious touches. But the general erethism, just as the local erection and, consequently, the pleasure in the two sexes, only manifests itself under the influence of the inmost feelings of the mind and of the imagination,

that is to say of the intellectual part of the being. The woman who is violated, on the other hand, remains passive in the act of copulation, which is performed without any pleasure on her part. Nevertheless, the external stimulus has been present, the friction has taken place as usual, and while under other circumstances this would have plunged her into an ecstasy of delight, it now leaves her cold and insensible, because the moral initiation has been wanting.

"The preludes of coition are therefore of as much or of more value than coition itself. By keeping the faculties of the mind and heart in a state of ecstasy and transport through the general excitation of the whole body, and of the heart and brain in particular, they exalt at the same time the functions and the sentiments, by maintaining them at a high degree of activity and intense perception. Copulation, by increasing all at once these sweet sensations and by raising them to their apogee, carries away on the other hand the reason amid the tempest which it raises in the organism, removes from the latter the consciousness of the internal stimulus, and leaves it only a confused and weakened conception of the venereal sensations through the emission of the sperm on the one part, and the sprinkling of the neck of the matrix on the other.

"Through the momentary exaltation of the moral faculties, which under the influence of the venereal desires, or of copulation, prompt those magic words and hymns to love, we have a proof that the brain takes a large part in the act of copulation.

"Normally executed, this function is so little localized to the organs whose office it is to perform it, that it produces both from beginning to end, an echo throughout the whole organism. All the principal organs of life: the heart, the lungs and the brain; all the systems: the circulatory, the nervous and the muscular, take a considerable part in it. As soon as the desire supervenes through the sight of a man or a woman, who is loved before even the venereal orgasm makes

any impression upon the genital organs, the circulation of the blood grows more rapid and gives rise to a general warmth; the brain is in a state of exaltation, the eyes shine, the breathing is fuller and more rapid, and this general consensus keeps increasing in accord with the local turgescence until the latter is complete.

"In all this there is nothing surprising. Life in fact ought to be raised to its apogee when it is a question of its being transmitted, otherwise it cannot grow or develop. This is why I have preferred for the imaginary description of the genital organs, drawn by anatomists who have not been able either to see or to appreciate them while they were working, except in the case of animals, to substitute as being more faithful, more exact and more authentic, the physiological picture of persons in the act of copulation which we can all of us verify more or less."

(P. Dartigues. *De la Procréation Volontaire des Sexes*. Paris. Octave Doin.)

Coition, according to the Erotic Writers. The description of the act of copulation, sketched by Roubaud the physiologist, is given in greater detail in Delvau's *Dictionnaire Erotique*. Let the modest reader who does the thing, but cares not for it to be spoken of, turn over the page.

"Coition, or the venereal act, is the carnal union of the two sexes. It is the pleasure which leads to generation. When the wife is placed in the conjugal bed, she turns on her back and parts her thighs. The husband then covers her with his body and, aided by his wife's hand, introduces the instrument of pleasure into the asylum intended for it. She draws together her thighs slightly and clasps her husband with her legs. He fastens his mouth to hers, and commences a motion to and fro with his loins, which produces the mutual pleasure. The wife has then nothing more to do but to give herself up to the voluptuous sensation, and to respond to the kisses which she receives. Sometimes, listless and indolent, she allows the man

to act, without making any other movement than that of the two mouths which are joined together; sometimes, adopting the active part, she indulges in an up and down motion with her loins, thus burying still deeper in her coynte the vigorous tool which she holds between her thighs. Her rosy lips greedily press those of her husband. Her tongue entwines with his. Her breasts, all red with kisses, flatten their dainty curve under his chest, so closely does she squeeze him in her arms. Her little foot presses against him as though to spur him on. From time to time, she swoons with little cries of pleasure: her supple loins interrupt their voluptuous undulation, and she remains for a few seconds motionless, enjoying the rapid thrusts of the furious prick and the jets of the liquid of fire with which it inundates the temple of Love.

"It is in this manner that coition is effected, the most natural pleasure of the human species, and which is for it not only a want but also a duty imposed by the Divine Providence."

(Comtesse de N..... *Vade-mecum des femmes mariées*).

Madame la Comtesse de N.... has given us the description of natural coition in the first or so-called angelic position. I have given in my First Volume, (*Ethnology of the Sixth Sense*), the detailed description of the different positions which the man and the woman can assume in coition. I will not return to them here and am content to refer the reader to that work. But there is one question to which I will again refer.

Do the Man and the Woman require any previous Instruction for Copulation? Yes, it is necessary in the case of the civilized maiden brought up by a chaste mother, who has kept from her gaze the amorous conflict of her lap-dogs, or even of a couple of sparrows. It is true that the woman's being a passive part, all that the man will ask of the woman will be to lend herself to his desires.

No, it is unnecessary for the savage and for the immense majority of young civilized people who know for instance that children are planted in another hole than that of the ear. Now and again, we come across a young simpleton brought up in the bosom of the Church who reaches his twentieth year as much a virgin in mind as he is in body. But this is a rarity, and if the young fellow is of a sprightly turn of mind and overhears his companions talking about the pleasure which they have with women, even if he should fall against a silly young maiden, he will certainly find a way of performing the act. The old tale of the two young cousins which I have related a few chapters back, is a proof of this.

The idyll of Daphnis and Chloe is founded wholly upon an ingenious fiction. How can one believe that two young people living in the country, (for Chloe is a shepherdess and Daphnis a goat-herd), who had seen scores and scores of times the ram and the he-goat mounting their females, would not have tried to do the same and have assumed the same posture as their beasts? With Chloe bending the upper part of her body and resting her hands on her knees, while she parted her thighs behind to Daphnis standing upright between them, the matter would have been quickly arranged.

I will add moreover that this conjunction *more canino*, though much less voluptuous than the angelic, is more easy to accomplish: it is that which, physiologically gives the best results, as it enables a short penis to penetrate more deeply into the bottom of the vagina.

On the other hand, when a man wishes to violate a woman, he assumes this posture. The woman, in fact, turns her back, if she is young and weak, hides her face between her hands and lies upon her stomach, making her whole body rigid. The man has nothing else to do but to place himself between the woman's legs which he forces apart, to lift up her body by putting one arm under her stomach, while he keeps

her in that position with his other arm, which he rests on her shoulders or round her neck. If I speak in this way it is because in the sack of a village in the Lower Soudan, taken by assault by a column of black Tirailleurs from Senegal, the latter, who had a number of their men killed, drunk with blood and lust, killed all the men, and violated all the women and girls. I entered a hut where a black corporal had just violated two women in succession, and was then in the act of violating a young negro girl about twelve years old. It was her cries which had attracted me, caused by the pain experienced by the young girl from the enormous phallus of her violator. The latter had adopted the position which I have just described. The act was just completed as I entered, and the unhappy creature threw herself panting at my feet, believing that I in my turn was about to submit her to the vilest outrages.

Mantegazza's Opinion. My opinion regarding the intuitive knowledge of coition is corroborated by Mantegazza. "We believe that the man does not require any master to show him how to join himself with the woman. Accouplement is a reflex automatic movement which is transmitted and performed like the breathing and the suction of the maternal breast. A man and a woman who have reached the age of puberty, and are in love with one another, though they be as innocent as Adam and Eve before the fall, when they have drawn close to one another, either in a bedroom or out in the forest, when they have kissed and squeezed one another, will find without wishing it, I will add even without knowing it, the path of pleasure by which a new creature is made.

"I have been able to establish conclusively a very rare fact among us which demonstrates this truth. A village youth, innocent and pure as the crystal spring, happened to be in a stable with a young girl as innocent and pure as himself, and felt himself irresistibly impelled to a wish by possess her. She allowed him

to do all that he wanted. The young man feeling an unknown liquid coming forth, which in his ignorance he thought to be the marrow of his bones, ran weeping to his mother and told her what had happened, believing that something had broken inside him.

"Anyone who has visited the Musée du Louvre at Paris, must certainly have stopped in front of a young Satyr, (No. 276), with thin lips, and a lascivious and cynical smile. His mouth is lifted up, his nostrils are parted and his eyes fixed on some coveted object. This expression is certainly one of the most natural among those which precede accouplement, and a woman who sees that she is looked at in this way must feel an irresistible fascination, which will throw her unconsciously in the man's arms.

"I am acquainted with an innocent young girl who, having in her hand a virile member which an old debauchee had presented to her, felt such a transport of desire that she began to give vent to those cries which many women utter at the first assault of the male. These facts and many others besides prove only too eloquently the spontaneity of unions at all times and in all countries; and this ought to be known by all parents who are acquainted with theology and metaphysics, but who have never opened the book of Nature.

"They ought to guard their child against any surprises of the feelings, for more than once a woman has been overcome by the female within her, and virginity has been shipwrecked in a storm which no barometer or meteorological observation had announced.

"In society, full of religious and moral extinguishers, we succeed in concealing the movements of the sexual organs, and thus it comes to pass that we require lessons in order to make love, and that the woman, more timid and ignorant than ourselves, learns from the man how men are made. At other times, it is the female vendors of love who teach the youth how to pluck the fruit of the tree of knowledge of good and evil. I have known a virtuous and religious

young man who wished to carry his virginity intact to the altar. He remained for eight months a virgin in his wife's bed. She, terrified by the first pain of defloration, persuaded her too ignorant husband, that he ought not to follow the proper path, or at least that he ought to follow it in some other way. She succeeded so well that he was obliged to have recourse to a physician, who with a laugh, gave him a lesson in love."

(Mantegazza. *L'Amour dans l'Humanité*. Paris. Kolb.)





CHAPTER VI.

THE PLEASURES OF COITION ACCORDING TO PHILOSOPHERS, POETS AND PROSE WRITERS BEFORE THE 19TH CENTURY.

The Philosopher Lucretius.—Opinion of the Divine Plato.—The Coition of Lucius and his Maid-Servant Fotis, (by Apuleius).—The Marriage of Pannychris, (by Petronius).—The tied-up Tool of Encolpus, (do.).—A Swinging Coition (do.).—The Amorous Epistles of the Greek Philosopher Aristaenetus, (A certain Man fell in Love, but dared not reveal his Passion; when he had had Delight of it, he describes his Pleasure to his Friend).—The Coition of Psaphion and Sunion.—The Man and Woman of Prometheus, and their Amorous Union.—Guido's Mass, by Griffet de la Baume.

The Philosopher Lucretius. Let us first consider the Latin philosopher and poet, Lucretius.

* Pleasure is the portion of the free and steadfast mind, and flies from those madmen whose ardour fluctuates uncertainly, who, in the frenzy of love, know what charms they ought to lend to the avidity of their hands and looks; who, in the embrace of their lustful fury, appear enraged, weary the object of their desire, and with a raging tooth impress painful kisses upon the lip. No, their pleasure is not pure, they are irritated as by secret goads against the author of this frenzied ardour, but Venus deadens the stroke in the

sanctuary of pleasure, and spreads the sweet nectar of pleasure over the wound."

Opinion of the Divine Plato. The Divine Plato wishes to banish sensual love from his State of the Republic. This is his argument with Socrates, the Philosopher. "I see that thou hast loved, or that thou art now in love with some person of that kind; but, tell me, can temperance and excessive pleasure ever agree together? How can that be, since the excess of pleasure disorders the mind no less than the excess of grief? Does it agree at least with the other virtues?—To no greater extent. Does it not accord rather with passion and licence?—Yes.—Dost thou know a greater and keener pleasure than sensual love?—No; I do not even know one more frenzied.—On the other hand, love which is according to reason a wise and well regulated love. Therefore nothing of a frenzied and dissolute nature must be allowed to approach this reasonable love?—No.—Therefore sensual pleasure ought not to be admitted into it; and the persons who love with a reasonable love ought to banish it absolutely from their intercourse. Yes, Socrates, they must exclude it absolutely. Therefore in the State, the plan of which we are forming, thou wilt ordain by an express law that the means of attachment which the lover gives to the loved object must be of the same nature as those between a father and son, and for a seemly end; so that in the lover's intercourse, he never gives room for suspicion that he goes further."

(Plato. *De Republica*.)

The Coition of Lucius and his Maid-Servant Fotis, (by Apuleius). "Hardly was I in bed, before Fotis, having already put her mistress to bed, came in casting roses around me, one of which, a full-blown flower, was in her well-rounded bosom; and, embracing me closely, she roguishly bound me with chains of garlands: then, when she had quite covered me, she took a glass of wine, tempered it with warm water

and handed it to me; but, before I had completely emptied it, she laughed and took it from me, put it to her mouth, and, with her eyes fixed upon me, drank the rest in little gulps. This we repeated several times in turn.

"Soon, heated with the wine, and burning with impatience to taste all the pleasures of wine and love, conscious of my vigour, I threw off the covering, and showing her my member swollen with the excess of my amorous desires, I said: 'Sweet Fotis, take pity upon me, come and aid me quickly; for as you see, at the approach of the combat which you have suddenly offered me, I am already under arms, and as soon as wicked Cupid pierced my heart with his first arrow, I have stretched my bow with such vigour that I fear lest the string may break with the slightest delay; but, if you are willing to complete my pleasure, unbind your hair, let it float freely and come and gather the kisses of love.'

"Instantly she took away the dishes, removed the flagons, and stripping herself entirely naked, unbound her hair in order to increase my delights, and appeared as beautiful as Venus rising from the bosom of the sea. With one rosy hand she hid for one moment, designedly rather than from modesty, her most secret charms: 'Tilt at me now,' she said, 'and tilt valiantly, for I will cope with you and will not turn my back: if you are courageous, prepare to fight me hand to hand, and make me die in order to die with me.'

"As she said this, Fotis leapt on to the bed and sat herself across me: then drawing backwards several times, and making lustful and voluptuous movements with her whole body, she overwhelmed me with all the pleasures which it is possible to meet with in amorous combats, until at length, wearied both in body and mind, we lay quiet in a close embrace in order to recover our breath. And so throughout the night, we were engaged in continual struggle until break of day, refreshing ourselves at intervals with draughts of wine, reviving our love in order to renew our pleasure.

We passed several nights like this together in succession." (Apuleius. *Lucius; or, the Golden Ass.*)

The Marriage of Pannychris, (by Petronius).

"At these words, Psyche came to her mistress and, laughing, whispered a few words in her ear.—'Yes! Yes!' cried Quartilla all at once, 'it is a happy idea. Why not? What better opportunity could occur for delivering Pannychris from the burden of her virginity?'

"Without delay, they brought in a young and pretty girl, who did not seem to be more than seven years of age. All those present applauded the idea and pressed for the immediate performance of the marriage. Struck with amazement, I urged, on the one hand, Giton's timidity, and, on the other, the too tender age of Pannychris.—'He,' I said, 'will never dare to try the combat, and she will not be able to endure it.'

"—'Well,' replied Quartilla, 'was I any more formed, when I for the first time received the caresses of a man? May I die, if I remember ever being a virgin! When I was a child, I played with little boys of my own size; when I was a little bigger, I had older ones for my lovers; and it was in this way that I reached the age which I am now. This, no doubt, is the origin of the proverb:

Who has borne it as a calf
Will also bear it as a bull.'

"Fearing that, in my absence, something worse might happen to Giton, I rose from my seat to assist at the ceremony.

"Already, by Psyche's care, Pannychris appeared with her brow covered with the bridal veil, and our servant, torch in hand, led the procession followed by a long line of drunken women, who walked behind and clapped their hands; the nuptial couch, which they had adorned, awaited the happy pair. Heated by the image of pleasure, Quartilla rose quickly from her seat, seized Giton in her arms, and led him towards the bedroom. The rascal yielded with good grace:

the young girl heard the word *hymen* uttered without growing pale. In order to leave the field free to the combatants, we remained at the threshold of the door. The inquisitive Quartilla had maliciously left it half open, and her libertine eye regarded with avidity the gambols of the inexperienced pair. Soon, in order that I might enjoy the same spectacle, she drew me gently towards her; now, as in this attitude our cheeks were touching, this caused her frequent distractions, and from time to time she turned her mouth towards me to steal a furtive kiss." (Petronius. *Satyricon*.)⁽¹⁾

The tied-up Tool of Encolpus. "I found Circe lying upon a golden bed, upon which she rested her alabaster neck. When she saw me, she blushed a little, no doubt at the remembrance of the affront of yesterday; but, when she had made all her women retire, and, in obedience to her invitation, I had seated myself near her, she placed before my eyes the branch which she held in her hand. As if reassured by this barrier between us: 'Well, paralytic,' she said to me, 'have you come to-day perfectly whole?' 'Why do you ask this question,' I replied, 'when the proof lies under your hand?' With these words I threw myself into her arms, and, finding no resistance, I filled myself at my ease with the most intoxicating kisses.

"The sight of so many charms excited me to the sweetest pleasures. Already a thousand sonorous kisses were escaping from the encounter of our lips; already our hands entwined had questioned all the organs of pleasure; already our bodies, united in the sweetest embraces, were proceeding to realize the complete fusion of our souls, when all at once, in the midst of these delicious preludes of delight, my power abandoned me again, and I could not arrive at the limit of pleasure." (Petronius. *Satyricon*.)

The Swinging Coition. Petronius also relates the process adopted by the old debauchee Enmolpus to

⁽¹⁾ An unexpurgated English version with notes is in hand (Carrington).

enjoy a young girl entrusted to him by her mother, Philamena, an old procuress, that he might give her as well as her brother good advice.

"She hurried away saying that she left her children in Enmolpus' house, in order that they might listen to his instructions, adding that this was the best legacy which she could bequeath to them. That which was said, was done; she left in her room a very pretty girl and her brother, a youth, and went away to the temple under pretext of making a vow for the sake of her benefactor. Enmolpus, who was so little delicate upon this point that, in spite of my age, he had made of me his darling, lost no time and invited the young girl to an amorous combat. But, as he had given himself out to everybody as a man affected with gout and lumbar paralysis, he ran the risk, if he did not keep up the imposture, of upsetting our plan altogether. In order not to contradict himself, he asked the young girl to be kind enough to take the man's part and to place herself upon him; then he gave orders to Corax to slip underneath the bed on which he was lying, to rest himself on his hands and knees and to raise his master up with his loins. Corax obeyed, and his slow and regular pushes corresponded to the movements of the young girl. But, when the moment of delight was approaching, Enmolpus cried out at the top of his voice to Corax to do it twice as quickly. The old man, balanced in this way between his valet and his mistress, looked as if he were in a swing. We burst out laughing and Enmolpus shared in our merriment, but this did not prevent him from running over the same course twice." (Petronius. *Satyricon*.)

Let us give as another specimen of Greek literature, an extract from a work attributed to the Greek philosopher Aristænetus, (*The Amorous Epistles*), the translation of which would have been made at the end of the 16th Century. It is thus contemporary with the translation, by Amyot, of Longus' pastoral

sketch of Daphnis and Chloe which we have several times quoted.

The Amorous Epistles of the Greek Philosopher, Aristænetus. (*A certain Man fell in Love and was unable to satisfy his Passion; when he had had Enjoyment of it, he describes it to a Friend*).

Lamprius to Philippides.

"Struck by a secret shaft of love, I said to myself in much vexation of mind: 'There is no one who knows the wound of my heart, except thee, Cupid who hast inflicted it, and thy Mother who hath taught it thee so well. For I dare not reveal my passion to men or to women, and yet my hidden flame increases and grows hotter beneath the ashes. For every man having his mind so laden with any such vexation, if he reveals its cause and dares to lament it, eases his soul of a great burden. I pray thee, Love, that just as thou hast wounded my heart, thou wouldst deal a like blow at the heart of my unfeeling love. But yet a lighter blow, for fear lest her beauty be tarnished by the pain.' Having said this, I took my road to her dwelling, intending to declare my love to her; I entered, and we talked together, and graciously did she entertain me with discourse sweetened with the perfume diffused by her breath; her bashful look was enough to madden a true lover. I saw the end of her hands and her feet, brilliant marks of her beauty. I saw her lovely face, and I saw too a part of her bosom which she had covered but carelessly. But yet I had not the boldness to reveal to her my passion. And so I only sighed, and whispered between my lips: 'Alas, Love, I implore thee, for thou canst do it, cause my mistress to be the first to invite me, to first to entice me, and to lead me to her bed!' My prayer was not uttered to Love in vain, for he behaved graciously to me and fulfilled my prayer. And immediately the dainty creature, taking me by the hand, squeezed my fingers which I had spread out, and gave a sweet smile, letting me read upon her

face, which but now was severe and all at once became amorous, that she wished for it greatly. So transported was she with love, that she took my head between her fair hands, and kissed me so closely that she could scarce remove her mouth from mine and almost burnt my lips. But at length drawing back, she sighed brokenly, and stammered, and her breath which was sweeter than all her perfumes, went to my very soul. I leave you to imagine the rest, for you know well what followed, and what need therefore is there to relate it all to you? One thing will I say, that all the night the contest was great between us as to which should excel the other in fondling and giving pleasure, and that we both brought together the tools of Venus and mingled the sweetest of our humours, swooning in such sweet ecstasies and raptures that the words remained half-uttered on our lips." (*Amorous Epistles of Aristaenetus*.)

We shall now come to the French authors of the 18th century, and return to Meusnier de Querlon, from whom we have already made one quotation. Upon this occasion we shall make two extracts from his works, one relating to the amours of Psaphion, the Courtesan of Smyrna, with Sunion, and the second describing the meeting of the two human beings created by Prometheus.

The Coition of Psaphion and Sunion. "As I told you, my children, the interview between me and Sunion was short. We both partook to a singular degree in the pleasure of seeing one another, of possessing one another, of being together alone, and in the eager desire to listen to what was passing close beside us. Great Gods! with what transports was our Scarian possessed! What sighs, what outbursts fell upon one's ears! At one moment she appeared to be indolent, at another she was lively, animated and furious in amorous combat. My dear companion, unaware of my presence, let her irresistible voluptuousness reach even as far as us. It might be said that from the

wall which hid the two young athletes from our view, a subtle fire passed which penetrated us by degrees. Their every movement agitated us. Our imagination, keenly stirred by those broken accents and that voluptuous murmur which are the language of souls, bore to our hearts the sweet throbs which made the lovers pant. Our feelings, through the impressions of pleasure which they received from all parts, were like the strings of a lyre which has been turned in unison with a similar instrument touched by a skilful master. The latter, under the rapid bow, resounds and gives forth its strains; the former, by an harmonic agreement, also gives forth sounds and becomes the echo of the one which is played by a skilful hand. Soon carried away by my own weakness and quite beside myself, I let myself fall into the arms of my dear slave, and I felt myself clasped to his breast. We fell upon a heap of flowers, a delightful scene of a combat in which the most fragile of them all became the prize. There the victor and the vanquished mingled and conspired together for their triumph and their defeat. The entrance of the narrow portico in which Love has concealed the sovereign pleasure is guarded in the shadow of pain, as the rose is protected by the thorn. Sunion, rendered more docile by my docility, the unpitying Sunion, no longer respects my youth; he breaks the feeble barriers which it opposes to his impetuous courage. He reck not, alas, of blood and tears: sweet tears which are drunk up by Love, precious wounds from which there flows a stream of delights. Sunion was no impostor: he was Hercules under the form of Hylas. Four times I expired under his thrusts, four times I saw him expiring himself and being born again on the pyre of his ashes.

"We were in that amorous extasy, in that weak and senseless languor in which in order that we may feel too much we no longer feel anything; in which lovers are concentrated in one another, and, as it were, dissolved in pleasure; in which our wandering, unsettled souls left us in forgetfulness of ourselves and in a kind of annihilation, when the kindly flower-girl came to in-

form us that Praxilla had dismissed Lagus."—(Meusnier de Querlon. *Psaphion, ou la Courtisane de Smyrne.*)

The Man and Woman of Prometheus. Their Amorous Union. "But let us carry ourselves to the scene; let us consider these two automata at the moment when they passed from nothingness into being. Let us lend them expressions to produce the ideas rising in them through the different objects which strike their senses. Let us make them, so to say, think aloud, and see their perceptions as they develop. Dazzled by the light which surrounds them, scarcely have they raised their feeble eyelids ere their eyes fall upon themselves. Soon they are hurried away to other objects. The bright azure of a cloudless sky, the crystal of a wave, pure and transparent as the air, the enamel of the meadows, the green of the country and of the forest, all the colours which Nature seems to sort out and vary merely for the pleasure of the sight, in turn enchanted their eyes, entered them agreeably and without confusion, and, dilating their tender membranes, traced upon them their sweet images. The Universe at that moment seemed to be emerging expressly for their sakes out of chaos. One might say that everything was budding forth, spectacle and spectators at the same time.

"But are their eyes already wearied of this magnificent scene? What attraction brings them back every moment to themselves? They contemplate themselves with far keener curiosity and with a secret interest. The pleasure which they have in seeing themselves is not confined to the impression of the sight. Their souls have passed into their eyes; it is there that they show themselves and communicate. Feeling makes up for intelligence; they understand without knowing, and Nature is the interpreter of their language. The perceptions produced by the other objects have left but slight traces in their brain; that which their presence reciprocally excites, agitates their imagination and develops it.

“Whence do I come? Where am I?” cries the woman, (for to her must be ascribed the honour of breaking the silence). ‘Did I not exist a moment ago? Who all at once has given me being and the feeling of my existence? You, whom alone I see here like to myself, aid me to unravel all that I feel.’ The man, whose ears, but now astonished with the song of the birds, experience a new sensation which he does not understand any more than the former, struck by a more harmonious voice, is more and more surprised. ‘What do I hear?’ he cries in his turn. ‘What sounds have penetrated my ear, and thence have been carried to my heart? What sweetness have they made to flow into my soul. I owe to you a new life, half of my being, in whom I breathe: for by the movements which you inspire in me, by the powers which you exercise over my feelings, you can only be a part of myself.’ Forthwith he approaches her takes her by the hand, and, pressing the ivory of her fingers: ‘Ah! what do I feel? What charm again is attached to what I touch? The whiteness and polish of this skin excite in mine a delicious feeling. It communicates to it a gentle warmth which penetrates it, enters into my veins and inflames me.’ Their astonishment is thus constantly renewed at the different properties which they successively discover in themselves; but it proceeds to give place to the instinct which prescribes to them their use. They walk onwards into the valley, from where Prometheus’ eye observes them. The woman supports her weakness by leaning upon the man who aids her steps; she lets him lead her on. They pass through a meadow which Flora had decked with all her flowers. The brightness of the flowers only diverts their eyes, but the sweet perfume which they exhale strongly affects their sense of smell, and principally that of the woman. Some bees had formed a honeycomb between an oleander and a myrtle; her delicate organ discovers the odour of the terrestrial nectar. The gold of this liquid manna had already attracted her eyes, and soon

invite her to make trial of a sensation which is unknown to her. She loosens a piece of honeycomb, dips her finger into it, carries it to her mouth, and delighted with the sweetness of Flora's nectar, presses the man to taste it. The pleasant juice has scarcely touched his lips ere he desires to eat the combs: excited by his companion's example he does so and is satisfied. This last feeling, the experience of which is due to the happy curiosity of the woman, appears to them even more pleasant than those which they have already experienced. The effect of this light repast is rapid: the fumes of the honey diffuse an enervating balm through their veins. They are overcome by sleep at the foot of the myrtle beneath which they had laid themselves down. The man is the first to awake and finds himself in his dear companion's arms. She had attached herself to him as the vine clings to the elm. In this charming position, he proceeds to examine her with a greater liking. But on which of her charms shall he fix his eager gaze? Each of them excites in him a particular desire. Two globes whiter than marble, more polished than the stone of Paros and like two frisking lambs, interest him by the pleasant way in which they move. Her eyes, her hands, her feet seem in turn to dispute his possession of them. The long fair hair which falls in ringlets, waves softly on her bosom; and how sleep renders her still more attractive! Her cheeks are bright with a soft vermilion which mingles with the whiteness of the lily. Her lips, like a rose-bud when it first expands, fringe deliciously her half-open mouth, and allow him to see a row of pearls set in the brightest coral. In such wise did the mother of the human race offer herself to the first man. It was by such attractions, divine Prometheus, that thou didst lay the foundations of propagation, and that thou knewest how to insure their perpetuity. Instinct, so powerful in animals, necessitates it, and the natural desires were not sufficient for this great purpose. Thou didst wish to offer us a gentle violence, and the charms lavished upon the sex are not so much the master-

piece of thine hands as of thy deep intelligence. Nevertheless Nature, intent to guide the first man and the first woman in her ways, hastens to complete the work of their industrious maker. She even sings their bridal-song: they pass on from delight to delight, from the arms of Morpheus into those of Love.

"'Oh Gods! what happiness!' cries out the woman in transport. What! the source of all pleasure lies in ourselves. Our very wants form our pleasures; they are attached to our senses and each part of us has its own.'

"'Ah! dear half of myself,' interrupted the father of men, 'the feeling which I have just experienced includes all the others within itself. I have admired the brightness of the sun, the serenity of the day enchants my gaze; but thine eyes are still more fair, and one of thy looks intoxicates me with a thousand delights. The flowers of the fields with their bright colours charm mine eyes; the hue of thy cheek eclipses them all. Delightful is the perfume of the rose and the myrtle, but thy breath is sweeter still. I have heard the tuneful nightingale and the tender warbler, but they only charm mine ear; the sound of thy voice echoes to my heart and I feel it thrill through my veins. I have tasted the sweetness of honey, but that which I have drawn from thy lips is a thousand times more delicious..... But what languor is this which cleaves to me still? Has all my strength left me? Have we made an exchange of souls? Is it thy weakness that I feel? Is it only at this price that thou hast given me the pleasures which I have tasted in thine arms? Ah! I see but too clearly that thou takest back the rights which thou didst seem to yield to me. Beauty, which forms thy share, will ever have the dominion over me, and will always prevail over strength.'

(Meusnier de Querlon. *La Courtisane de Smyrne*. Paris, Flammarion, Editeur.)

This description, which is parallel to that by Milton

of Adam and Eve, whose amorous union we have already described, is unquestionably less modest than that of the great English poet. It is written however, in decent although sprightly terms. Before we pass on to modern authors, let us give a last quotation from a poet who lived at the end of the 18th Century, a disciple of the great Materialist School of the philosophers Diderot, d'Alembert, Helvetius, etc.

Guido's Mass. In Guido's Mass, which is a parody on the Catholic Mass, the poet Griffet de la Baume, who lived at the end of the 18th Century, has given a description of the pleasures of coition.

THE PRIEST, (a Canon).

"Oh, charming Love, young hearts everywhere
By pleasure alone attracted
Keenly feel thine ardours.
Perjury and Hypocrisy
Never defile their pleasures
And the low interests of gloomy frenzy
Have naught to flatter their desires.

(He seats himself by the side of the Priestess and regards her amorously).

"It is time that mine eyes should gaze on,
That mine hands should travel over at leisure
Those charms which Love for me has unfolded,
Those adored charms which are soon to be mine.

(Commemoration of the Living).

"Happy couples. Faithful couples,
Take now your share with me
By your mutual caresses
In this unbloody sacrifice,
The solemn words of which I now pronounce,
And consummate the charming mystery.

- "Come Nymphs, and Loves, and Graces all,
 Who knowing naught of pain or languor
 Prolong your joys eternal,
 Take now your share with me.
- "And you who here I represent,
 Blest dwellers in this sweet abode,
 Follow too these eager transports
 And hail with me the God of Love.
 Fulfil the law which He prescribes,
 As he softly lies
 By tender Psyche's side,
 All in a dream of pleasure;
 And while his arms embrace her lovely form,
 He gently whispers in her ear:
 'This fair body and mine shall soon form but one
 (being.'
- "Oh! all ye firm believers in my law,
 Repeat, repeat, until the end of time
 This lesson of your master.
 Receive, he says again a moment after,
 Receive in jets of flame the fluid of my life.
 Oh! all ye firm believers in my law
 Repeat, repeat, until the end of time,
 These two lessons of your master.

(The curtains of the sacred bed descend and hide the Priest and Priestess. An interval of silence, which is interrupted only by the sound of sighs and kisses).

THE CHORUS.

Repeat, repeat, while we embrace
 This double lesson of our Chief Divine.

THE PRIEST.

This fair body and mine now form but one being.
 Receive in jets of flame the fluid of my life.

THE CHORUS.

"Oh! all ye happy lovers,
Repeat, repeat until the end of time
This double lesson of our Chief Divine."
(Griffet de la Baume. *Messe de Gnide*. Isidore
Liseux. Paris.)





CHAPTER VII.

THE PLEASURE OF COITION, ACCORDING TO THE PHILOSOPHERS, POETS, AND PROSE WRITERS OF MODERN TIMES.

The Amorous Union, according to the Writers of the 19th Century.—The Pleasure of Love in Times Past.—The Pleasure of Love in Times Present.—Causes of the Erotic Course of Modern Literature.—The Incest of Léopold and Stephana, by Catulle Mendes.—Silent Enjoyment, (Barbey d'Aurevilly).—Love in Africa, (Guy de Maupassant).—Coition with Aude, (Camille Lemonnier).—Eden, or Adam and Eve's first Coition, (Edmond, Sire de Chamblay).—The Pleasure of Love, by Alfred de Musset.—Rudolphe and Madame de M..., or, the Scene on the Sofa, (Theophile Gautier).—The Physical Love of Zola's Characters.—(The Amours of Séverine.—Love in the Country.—Love of the Murderer.—Love and Death.—Love in the Barn.—La Mouquette's Enjoyment).—Comparison between Zola and the Erotic Writers of the 18th Century.—The Pleasure of Love, by Flaubert: the Public Prosecutor's address.—The School of Symbolists.—The Sacrifice of Love, by Joséphin Peladan.

The Amorous Union, according to the Writers of the 19th Century. We observe in the scenes of love, as described by the authors of the 18th century, a bright and animated picture, but one which is

expressed in terms of only relative decency. From the beginning of the 19th Century until towards the end of the Empire, the novelists copied the authors of the preceding century, at least those who were admitted everywhere. The serial novels were full of tirades upon love as a passion, but with regard to physical love there was no question, or next to none. The author always stopped at the physiological moment, when the lover was undoing his breeches and lifting up the dress of the heroine. According to the scheme and plan of the work, the said heroine granted her *last* favours, or the hero submitted her to the *last* outrages. With regard to this, I should like to enquire with the sceptic, where the first begin and where the last end?

This was the fine period of the poet Lamartine with his passionate tirades. Alfred de Musset, with his sensual passion, was the first to sing of physical love as well as the passion of love. Alfred de Musset's works were for a long time forbidden to young girls, and schoolboys used to read them in secret. In the middle of this century, at the Lycée of M...., in the South of France, I have known a boarder to be expelled for having brought from under the paternal roof and introduced into the school, a volume of Alfred de Musset. Now, his works may be given as a prize in girls' schools.

But as the century went on, Gustave Flaubert appeared with his immortal work, *Madame Bovary*, and thus opened the breach by which Physical Love has made its way into literature, and expelled from it, (or very nearly so), the Love-Passion. An interesting work might be written upon this subject, but I am content with throwing out the idea. It does not, in fact, enter the restricted scope of this work to make a more or less complete study of modern novels, and to follow step by step their naturalistic evolution.

The three authors who hold the chief place in this literary movement are Zola, Catulle Mendès and Camille Lemonnier.

Before giving any quotations from these authors, let us for our starting-point resume our enquiry into the mode in which the authors of the 18th Century described the passion of Love. We will give an extract from the work, (*Les Immoraux*), of Frédéric Lollié, from which we have already quoted.

The Pleasure of Love in Time Past. "There are two ways of incarnating the idea of enjoyment: *voluptuously*, or *frenziedly*.

"Voluptuously . . . this manner was known when Philis reigned, an adored sovereign, over the world of the amorous fiction of the 18th Century.

"Come Philis, the poet or the shepherd would say to her; come, this tranquil valley invites us to wend our steps thither. All Nature slumbers. We alone are awake. Come beneath the dome of these trees, where is only heard the murmur of the leaves, lightly rustled by the wings of the breeze. Come, I will explain to thee the unknown feelings which throb within thy breast. Thou sighest and talkest of driving love away? Let my fingers flit over the surface of thy velvet-like skin . . . See, my flame grows warmer at each theft which it commits. Why resent the coming of the all-conquering god, when desire has already filled thine eyes with its lust-provoking intoxication? What shall I say? Thy rosy lip inclines towards mine which is athirst . . . thine arms gently open . . . Ah! resist no longer the charm which pervades thee.

* * *

"But the grove hard by resounds with plaintive cries. What are these groans? Whence come these broken words and sobs? Two lovers clasp one another, and weep. Alas! they have reached the moment of a cruel separation. Damon will soon have left this peaceful spot where he has long pastured his flock in company with Sybranira's sheep. The cry to arms summons him. To-morrow he will not press to his bosom his

weeping mistress. A few hours, hardly a night, and then absence, irreparable absence! Oh! how at this thought is the vivacity of their amorous movements exalted and redoubled! They wish to carry something of it away with them for the rest of their life! The first transports are of fire.... They return to them, immerse themselves in them alternatively or together, they lose and lose again all feeling, they swoon; their every pore is consumed with pleasure.

* * *

* Pleasures and delights! Can we give the name of pleasure to that which is not love? How miserable are your comforts, ye rich and powerful of the earth, benumbed in the torpor of a sterile opulence, beside the ingenuous transport of these two children who, on the bank of a stream, look at and admire one another in their absolute undity. Free from all prejudice, ignorant of the cares of education, they abandon themselves to the simple promptings of nature. What has he learnt of it? But little. And she still less. Uncertain of the paths which lead to happiness, the desire which he has to be happy communicates to him the power to be so. Meanwhile he is astonished because Nature has formed the bosom of the shepherdess differently to that of the shepherd. He touches it and the bosom swells beneath his fingers; he bestows upon it a kiss, and the nipple grows hard under his fingers. From the heights, he descends to the valleys. With eager gaze, he regards the blowing of that ruddy rose, which modestly hides itself beneath the shade of a fine down. And she too feels her surprise and emotion increasing. For she has discovered in her turn the differences which Nature has placed between them in order to render one the complement of the other. She advances a timid, hesitating hand, and trembles as she gives a caress.... Children, give free course to your tender emotions, unskilful though they be. Eros is a mighty master. Or rather observe the living lesson

afforded you by Tircis and Sylvia away in the distance. Believing themselves sufficiently hidden by the outskirts of a wood they drink the amorous nectar in long draughts. Their lips are joined and form but a single mouth. Their wandering souls are exhaled in one sigh. Their strength is suspended in the excess of their felicity. They are in heaven!

* * *

"Lying carelessly on her luxurious sofa. Celia in listless attitude seems full of thought to-day. The vague tenderness of her looks is enough to reveal the nature of the ideas which occupy her. She is at that happy age when a woman's charms are attaining their perfection. The beauty of her face, her bosom and her arms would lend a higher brilliancy to the costliest jewels. The lily, which, as it unfolds, assumes the colour of the rose, does not display more delightful colour than her complexion. Her ruddy mouth, moist and half-opened, invites a kiss. A thousand graces are diffused over all her person.

"Though so well formed for pleasure, Celia knows nothing as yet of the passion which inspires her with fear and torment. Her supple body, adorably elastic, has not undergone the combats of love. Her mind is the field of a continuous struggle between the promptings of an inclination which feels that it has infinite tendernesses to bestow, and the rebellion of a virtue which does not wish to die. This long resistance has destroyed her strength. And she is being agitated by strange sensations. A feverish caprice carries away her imagination. Her thoughts are no longer confined to her luxurious boudoir. They are far away in the depths of the country. The breezes of spring caress her waving hair. An eager desire rises to her brain. The emotions of an imaginary nature throw her into an exquisite disorder. It seems as if someone unknown is drawing and fascinating her. She wants to flee away like the nymph in the fable, or like Diana with

her scarf flying in the wind, and her laced buskins. She runs through the woods; she imagines that she is being pursued, that she is nearly caught, that she is about to yield and to know the sweetness of being loved.....

"If Tersander, to whom the door of the room has just opened, and who is advancing at this moment towards his mistress with such a timid and hesitating step, could read on Celia's brow the causes of her blush, and the animation of her manner, what a favourable chance he would have to hasten on the period of his happiness. But this timid lover has hardly noticed her surprise and embarrassment. She was waiting for him; she knew that he was coming, and yet she had forgotten the moment in the pleasures of a dream. What can Tersander do but throw himself on his knees and repeat the tale of his ardent love? Celia does not reply. Her little shivers and the fluttering of her bosom betray what her mouth does not reveal. How comes it that the words she hears have a touching harmony in them to-day which she did not observe yesterday? In her emotion and absence of mind, she has unwittingly left her bosom uncovered. Tersander's eyes rest upon it with avidity. She notices it; bashfully and in confusion, she draws the folds of her garment over it. 'Ah! cruel one!' he cries. Her fingers desist..... There is a moment of delightful silence between them. Without their needing to exchange a single word, their flame increases at every second. Celia rises abruptly. She hopes that a game and music will serve to appease the disorder which they both feel. Nevertheless she is absorbed in her languor; she supposes that she is looking at her play, and she is only occupied in Tersander. His thoughtful air, the sighs which issue from his laden breast, the tears which he sheds, and which even his respect for her is impotent to restrain, all this reserve and love touch her at length. Giving way to the movement which her lover prompts, she leans towards him and bends her head, as though for a caress. It is

her pride which bends, her virtue which lays down its arms. He throws himself again at her feet, kisses her hand with redoubled transports, bathes them in his tears, and tries to read his fate in her eyes. 'Ah! Celia!' 'Ah! Tersander!' Conquered at length, incapable of further struggle, she throws herself upon his breast with a transport and warmth which no words can adequately express. Too happy Tersander! Press thine advantage, and dare all and Celia is thine. What overflowing passion! What eagerness! Already they have lost the use of their senses! They can only sob and sigh. Celia breaks away from her lover's arms, throws herself into them again, gives herself up blindly to the excess of her passion, and seems to wish to atone to him upon one occasion by indescribable pleasures for all the harrowing pain which he has suffered on her behalf. She flies to his embraces, and together they fall into an abyss of ravishing delight."

* * *

"He alone has tasted pleasure,
He alone can tell, its sweets,
Who in undisturbed leisure
Has had his mistress on a bed."

"In these strains does Eleonora's swain celebrate his amorous triumph. She is silent, she is still, she belongs to him. Slowly he begins to open the prison which conceals the treasures of her white bosom from the light of day. His fingers stray among the lilies, and come to a halt on the threshold of the temple. The precious joys which await him cause him to avoid a too impetuous haste. The more tender the lover, the more pleasure does he find in these temporary halts; far from abating his desires, he finds in them fresh incitements to pleasure. He prolongs—he postpones his joys. He takes small draughts at a time from the cup of pleasure. How adorable is her disorder! Modesty in alarm endeavours to replace the veil which

these playful enterprises have disarranged. He resists her efforts; he lays bare the hiding-place again: he wishes to gratify to the full all his senses at the same time. Can a more delicious spectacle be found in all the world to give new life to his tender passion until feeling and motion alike being lost, he falls into a delightful state of languor and repose.

"Pleasure alone imparts a zest to life.
Joys, transports and sweet gifts of love,
To die were gain when ye are lost."

"Thus the careless sons of the Muse, they who loved and enjoyed themselves, and sang of love and enjoyment all their life long, depicted their love adventures in graceful phrases."

The Pleasure of Love in Time Present. The Naturalistic School has changed all that. It represents in far less smiling colours the fatalities of the flesh. Love is no longer a delicious happiness, a tender ecstasy, but a sudden spasm, an instinctive impulse, an irresistible organic crisis. At the moment, (and that the best), when the panting breast of the lover presses against the rigid breasts of his mistress, the jealous imagination intermingles with their embraces such a fury of the senses that we no longer have before us the spectacle of a delightful agreement of soul, mind and body, but of a convulsive struggle of two adversaries who wish to rob one another of breath and life.

Oh! how insatiate these lovers are!

At each moment they burst forth into flame again, like a relighted torch; they turn and twist in ecstatic unconsciousness upon the bed which heaves under them.

How uncontrollable are their caresses!

They cling together in raging kisses; they pulsate with desire as though they were under the influence of an electric shock. After their frenzied ardour comes a period of utter exhaustion, resembling death. The

male displays the fury and rut of a wild beast; the female resembles a panther as she twists, and turns, and bounds, and leaps, and scratches. The couple is immersed in a raging delirium. It is satyriasis existing as a habit, clothed in feverish, plethoric expressions.

We look for pleasure, we find only a mad transport. We look for the harmonious equilibrium of enjoyment, we find only men drunk with ravenous kisses, and women palpitating in frenzied intoxication. It is no longer passion, but *delirium eroticum*. We ask ourselves how the human machine can survive such wild disorder, and how the whole substance is not worn out by such furious kisses.

The personages in Zola's works copulate for whole nights together. The women ask for more! but the men(?) remain with their senses weary, and their very marrow exhausted of the generative material. Genital revolvers with six shots are rare. We have become mere single barrelled pistols, which yet sometimes manage to go off!

The literature of the present day is an unconscious imitation of the writings of the Marquis de Sade, who described coition, in every one of his works, as the acts of rape of a human beast. If, in certain passages of Zola, things were called by their manner, and mention were made of the *prick* and the *cunt*, instead of their being alluded to in periphrases, we might imagine that we were reading *Justine*, or *Juliette*. If literature continues its evolution, we shall come to works like those of the Marquis, for many writers are even now giving us descriptions of sanguinary amours. It is therefore upon a steep and slippery decline. It is sufficient to read the passage in *La Bête*, by Zola, where the lover kills his mistress during the act of coition, at the moment when she is swooning with pleasure. This is the pure style of de Sade, even to the technical terms.

However this may be, we give a few extracts from the immense quantity of works which have come under

our view, regretting that the limited scope of this work does not allow us to pay greater attention to this interesting subject.

Causes of the Erotic Course of Modern Literature.

Lolliée gives the cause of this erotic course of modern literature, of which Zola is the model; at bottom it is not a literary question, but a vulgar one of money.

"The thoughts of the imaginative writer are necessarily confined to that eternal subject which will grow old only when the human race itself ceases to be perpetuated. In default of any native tendency, or of any suggestion which carries him away from the physical organization, the wishes of the public dictate his course. He has to speak of love to those who are weaned from it, in order that they may have the image, if not the reality; the shadow in default of the substance; he must speak of love to those who have drunk of it to the full, in order that they may find the mirror embellished with that which they know so well. But the poet or the novelist is held captive in the circle which widens the resources of his talent, without ever being able to break it, or to thrust it aside. He must strain his mind in order to continually vary the appearance of the subject under the changing colour of words. What fresh and hitherto unattempted comparison will render that apparent which is hidden, plain which is not uttered, and striking which is not appreciable? The common-place theme of the preliminaries of seduction does not offer a single situation which has not turned up a hundred times before; it is in the representation of the after consequences, in the daring description of things which ought not to be seen, that the writer will give new life to the inexhaustible story of the pleasures of love. Impelled by the need of originality, he tries defiantly to impart a new zest to his subject by bolder, more far-fetched, and more audacious figures which more nearly resemble the reality, and are equipped with all the accessories of concupiscence.

"This is the cause of the too faithful parallelism of language and of subjects.

"Crébillon and his rivals possessed grace, outward elegance and polished immorality.

"Their descendants of the present day display the madness of lust. To this, they join a certain magic of reality which petrifies the movement and delineates the convulsion.

"They render palpable all that they wish to say or show. Under their pen, just as under the sculptor's chisel, the shape becomes prominent, and the blood is seen flowing in the veins. They possess the singular art of making the intercourse of two vicious creatures endure until the personages, the clever male and the coaxing female, perish. Their descriptions are of a terribly fleshly nature. Each of their words provokes a sensation. Their phrases lift up the veils of thought, just as a shameless hand lifts up a petticoat. They have incarnated all the frenzies of the body in which life ferments, boils, froths, and runs over; and all its crises and commotions expressed in the fire of the eyes, in the cries of the mouth, and in the quiverings of every limb.

"There is no doubt but that these pictures obtain a far greater ascendancy over the feelings than poetical descriptions of the temple of love and subtle dissertations upon the errors of the heart. The more speaking the picture of these erotic transports, the more it affects the brain, by depicting a scene of debauchery, wine, and frenzy which awakens an ecstasy of lust in the reader.

"The latent complicity of authors and public is an unquestionable fact and the originating cause."

We now proceed to the quotations.

In *Zo'har*, by Catulle Mendès, we have described the lust of a brother and a sister who throw themselves with fury upon the incestuous couch.

The Incest of Leopold and Stephana. "But she

had clasped him by the neck, and giving him no time to finish, drank in his breath. They embraced with frenzy under the dark tent of her hair. When their love was at last unchained, like a lioness let loose, they palpitated in this embrace. Their bodies, their hearts and their souls sought for and seized one another: 'Stephana!—Leopold!' In these cries, stifled by kisses, one might distinguish sweetness and fury, laughter and sobs, victory and defeat. 'Stephana!—Leopold!' The voices of beasts in rut, of the mad and the dying, and the voice of two angels who, after the prison of hell, meet again in the freedom of heaven—all these seemed to issue from their lips. Sometimes they parted in order to gaze upon one another and to convince themselves that they both were there, for her to assure herself that it was he, for him to assure himself that it was she; and then they embraced again more passionately than before.

"Then there was something torn, and the triumphant, shameless nudity of the woman appeared. He leant back, as if a tabernacle had opened, and the idol had appeared, with trembling hands and beating heart: his eyes were ravished and affrighted by the splendour of the gleaming flesh. He seized and pressed her, lifted her up and bore her away. He held her before him, overthrown and yet proud, nobly consenting in the pride of her fall, and the cry of the virgin made into a woman sounded like a loud cry of joy. Then the lamp was overturned, and, in the darkness where two white forms were moving, there were embraces, transports and swoons of pleasure...."

Barbey d'Aurevilly has represented in a glowing page this kind of erotic unconsciousness which impels a woman thus tormented to come of her own accord to her lover and give herself to him, without a word, without any outpouring or transport of the soul, inviting the attack, and at the same time passive.

"She was terribly pale, and more so than I had ever seen her; but her queenly looks had not changed.

They had the firmness and immobility of a medal. Only, a curious expression flitted over her mouth and slightly pouting lips, which was not occasioned by a happy passion, or by one that was soon to be so. And this expression had at such a moment something so gloomy about it, that, in order that I might not see it there any longer, I impressed upon her red erectile lips the strong and crushing kiss of triumphant desire. She half opened her mouth . . . but her dark eyes, with their black depths, the long lashes of which nearly touched mine, did not close or even tremble; but across them, as upon her mouth, I saw a strange expression pass. Fastened to me by this kiss of fire and carried away, as it were, by the lips which insinuated themselves between hers, drawing her breath into my nostrils, I bore her in my arms to the blue morocco sofa—which had been to me a gridiron of St. Lawrence during the month which I had tossed about on it and thought of her,—and the leather of which began to creak voluptuously under her bare back, for she was half naked. She had got out of bed, and, in order to come to me, had, (will you believe it?), been obliged to pass through the room in which her father and mother were asleep." (*Les Diaboliques: le Rideau Cramoisi.*)

In Marocca, Guy de Maupassant gives us a description of a love which bloomed under the glorious blue sky and implacable sun of Africa. We may say of this author that in his description he has petrified the movement and delineated the convulsion of love.

"Here, in Algeria, love is a furious passion. One feels, from the very first, an insurrection, a sudden tension of the desires, an enervation running to the tips of the fingers, exciting and exasperating the amorous powers and all our faculties of physical sensation, from the simple contact of the hands to the unnameable want which makes us commit so many follies.

(¹) Barbey d'Aurevilly's marvellous work, *Les Diaboliques*, has just been published in English, under the title: *Weird Women*.

"Understand me well. I do not know if what you call the love of the heart, the love of souls, if sentimental idealism, Platonic affection in short, can exist in this climate; for my part I doubt it. But the other love, that of the senses, which is good—very good—has something terrible about it in this part of the world. The heat, the constant burning of the air which throws you into a state of fever, the suffocating winds from the South, the tides of fire which come from the desert, the heavy sirocco, more ravaging, more parching than fire, the perpetual conflagration of whole continent burned to the very rocks by an enormous and consuming sun, fire the blood, madden the flesh and make men into beasts.

"She was really a splendid girl, of a somewhat bestial type, but superb. Her eyes seemed always gleaming with passion, her half-open mouth, her pointed teeth, and even her smile had something ferociously sensual about them; and her strange-looking breasts, long and straight, pointed like pears made of flesh, and as elastic as if they had steel springs inside them, gave to her body something of the animal, made of her a kind of inferior yet magnificent creature intended for inordinate passion, and awakened the idea of those obscene deities of ancient times who gave free rein to their passion in the fields and the woods.

"And never did woman possess within her more insatiable desires. Her intense ardour, and her embraces, in which she cried, ground her teeth, went into convulsions and bit me, were almost immediately followed by periods of profound exhaustion.

"But she woke up suddenly in my arms, ready for fresh embraces, with her bosom swollen with my kisses.

"Instinctively proud of her beauty, she had a horror of the very slightest garment; and she ran about her house with unconscious and bold immodesty. When she was at length satiated with love and incapable of further cries or movements, she lay by my side on the divan in deep and peaceful slumber; while the insufferable heat brought tiny drops of sweat upon

the burnished surface of her skin, and drew from her arms which were lifted up around her head, and from all her secret parts, that wild-beast odour which males so much delight in." (Guy de Maupassant. *Marocca*.) Let us now proceed to

Camille Lemonnier and his novel of *L'Homme en Amour*, from which we have already made some extracts.

"I had nothing therefore to do but to give a slight push to the door, which I closed behind me as she had already entered. She was at home in my rooms as if had been in them previously, but we did not talk at first any more than we had done in the street. She laughed with her great red mouth as she looked around her, and her laugh made no more sound than the wing of a bat, as it flits under some ancient ceiling. For my part, I trembled in every limb with the sudden immensity of my desire. I had trembled like that on the day when the stupid Romain was going to hand me over to Eva. And I knew no more than then how to approach a woman: I stood before her a young man who had never known one.

"There were no other preliminaries. Aude threw her arms round my neck, and began immediately to suck my lip, as Alise and also Ambroise had done. But scarcely were her lips joined to mine before she revealed a sensual fervour, an experienced art, which neither Ambroise, nor the little savage maid had acquired. She took my lips between hers and kept them inserted for a long time, as one holds a fruit to press out the juice, and drop by drop, like melted ice, she poured an acrid saliva into my mouth. Thus her life, an eternity of life, passed into mine, with the inmost sap of her being.

"She had ceased laughing now; I had closed my eyes, the better to taste this wondrous elixir, as a little child greedily sucks the milk from a white breast. And, possessed with unutterable delight, I saw nothing more; only I knew that she was looking at me: through the screen of my eyelids I had the sensation of being

submerged in immense waves, in the torpid light of her gaze. Her cold mouth, with the slight crinkling of ice which is melting in the sun, pinched mine and she too was drinking of the cold fluid which came from my very life.

"And yet neither Aude nor I had yet said a word, in this frenzy. We pressed one another closely with all our strength; the points of her corset ran into my chest, and behind them I could distinctly feel how the firm flesh of her breasts was being crushed.

"And then there were a few short breathings, and a cry of pain. Fiery serpents were crawling up her spine, and I felt as if a steel comb was being drawn up mine. All at once her leg was caught between my knees. Then we both fell as though we had been hurled from a tower. And I did not yet know her name, though I had already possessed her swooning with pleasure.

"Then, lying on her waist, with trembling adoration I asked her who she was. Her answer was: "I am Mahaude, but they call me Aude." And she still spoke in that hoarse tone which she had had while we were busy with love. She caressed my hair with hands which were wonderfully burning and soft, like the hands of a woman who puts a corpse into its shroud.

"Again she began to laugh: 'I was married once: I am now a widow.' She said this to me in a strange way, without pride or irony, and I had never heard such a laugh. It went through my fibres like a stiletto, it enveloped me like a balmy sleep. I knew not what meaning to attach to the secret, silent expression of her mouth. She laughed with the noiseless laugh of a mask, or of a face in a mirror. And immediately she ceased to talk.

"But I, in the warmth of her life, was eager to know all about her. My words together with my hands ran upon every part of her body. And I wished to know why she had come in this way to a young man's rooms. She did not laugh any more, but she looked

at me fixedly with her heavy, motionless eyes, which were like the water in a well. 'Oh!' she said to me at last, you would not have come the first.' This charm of her familiarity grew upon me from the first, as if I had always known her. But she, in spite of our love, was not otherwise to me than to a stranger.

"I cried to her with my whole soul: 'I was waiting for you. Aude! I knew that you would come.' She took her hands away from my hair and again I felt the taste of her mouth. And after our kisses, we spent in wild transports all that night and the half of the following day.'

Eden, or Adam and Eve's First Coition. The Sire de Chamblay, (pseudonym of Edmond Haraucourt), has depicted in the *Légende des Sexes*, the first coition of Adam and Eve. Although these lines are somewhat bold, we give them in order that a comparison may be made between them and the first love scene in Milton's *Paradise Lost*, and Meusnier de Querlon's *Hommes de Prométhée*.

The first man and the first woman see one another for the first time and look at one another in silence.

.....
 "Both were surprised at all the difference
 In the shape of their body and the tints of their skin;
 Both were silent, then each gave a cry:
 Said Adam at length: 'How white you are!
 And why has God given you such long hair?
 Mine is short and black, but yours is fair.
 How lovely are those long fair tresses!'

EVE.

"You think they are....?"

ADAM.

"Beautiful.... But these round things here,
 Upon your chest. What use are they?"

EVE.

"I do not know, but see, below your navel
What is it that you carry under those dark hairs
Upon two cushions?

ADAM.

"I use it.... after drinking.

EVE.

"And is that so? but surely it must be
A plague when you are walking!

ADAM.

"Not so. One grows accustomed to it.

EVE.

"And may I touch it?

ADAM.

"Yes. If you so desire.

EVE.

"I am so curious,
.....And so you'll let me?

*Eve, fair and laughing, gently puts forth her rosy
little fingers. Then, all of a sudden, she stops.*

"I do not dare!

ADAM.

"Be bold!
Are you afraid?

EVE.

"Afraid? Oh, no: I am brave.
Stay! It is red at the end, like a radish.
This skin, no doubt, is to protect it;
And it is not ugly at all.

ADAM.

"Oh.... I cannot call it beautiful.

EVE.

Yes, it is quite pretty.

*And her rosy delicate fingers come and go, and run,
and hover over it, like butterflies over flowers.*

EVE.

"But look, the colour of it has changed!
How strange! and see, 'tis larger than it was just now!
It stands erect: it shakes. Good Heavens! a tear!
It weeps!"

Eve wipes away the tear with her golden hair.

EVE.

"It weeps! It weeps again! Are you in pain?

ADAM.

"Not so at all.

EVE.

"Oh, Master Adam, it is quite enormous,
And now has altogether changed its shape.
'Tis stiff and and hard.... Of what use can it be?

ADAM (*with a deep sigh*).

"And do you think it is of any use?

EVE.

"Of it I am not sure. but still I think so.
You said but now that God makes all things well.
There is an end for everything, if this world be perfect.

ADAM.

"Yes, if God had but told me what he willed.
That I should do with it! But what is yours?

EVE.

"In me there's nothing but a place for it.
Perhaps it was forgotten. Come, look at it.

ADAM (*seeking too high*).

"But nothing do I see.

EVE.

"Not there, oh! clumsy wretch, look here.

ADAM.

"Tis right. And e'en the root from you is torn:
The hole's still fresh. But does this neighbouring one
Communicate? I put my finger in to see.

EVE.

"Put in what's best.

ADAM.

"Tis very narrow.

He slips a caressing hand under the woman. Eve gives a jump, her hips quiver, she shuts her eyes, projects her bosom and her hands convulsively grasp her hair. A shiver runs through her whole body, and a sigh dies away between her clenched teeth. Again! She half opens her sweeping thighs. And the first man-virgin falls into her arms.

EVE.

"Again! yes, try again as much as you will.

"As he crossed his arms around her shoulders white
Adam felt two feet entwine around his hips;
Their limbs all innocent embraced, and would
Have mingled, had they but known the way.

"Oh, Maidenhead! not understanding yet,
Two feeble, tender voices murmured then,
'I love thee,' and the world's first kiss was shared
Between their lips which met in close embrace.

"Two kindly Spirits over blundering lovers watch,
Instinct and Chance, and soon fair Eve had guessed
The riddle which had sore perplexed her mind.

"Perchance a serpent you have seen pursued.
To right, to left, in fear with lowered crest,
And up and down it seeks to find a way.
It forwards, backwards goes and everywhere
It searches for a hole where it may hide.
And when 'tis found it swiftly slips inside
And comes not forth again. This Adam found:
And then a cry, for he and Eve were joined.

The bodies twain seemed by one soul possessed,
They squeezed and twisted, gave long leaps and bounds,
And flesh 'gainst flesh was rubbed engendering heat.
Their veins were swollen, and their pointed tongues
Were thrust between the other's clenched teeth.
Their nerves were stretched, their muscles hard and
drawn,
And Pleasure made them wildly leap and bound
Harder still! and quicker! now comes the acme of delight,
Convulsive shudders!.....

Eve, steeped in languor, quite exhausted now,
Lies there and swoons, and sighs, and bends her hips;
Her eyes look upwards, and her heart beats quick.
Her lithe and supple body, white as snow,
Leans backward upon his protecting arm.
And Adam, tired and happy, lies beside.
Then both of them, with gently fluttering hearts,
As if they listened to some tender strain,
Lay lapped in dreamy memories of their past delights.
Said Eve: 'You see God indeed makes all things well
Come, let's begin again!'

(Le Sire de Chamblay, (Edmond Haraucourt.)
La Légende des Sexes, Bruxelles. Edition privée,
revue par l'auteur, 1893.)

This description is lively, but it is not erotic. The descriptions given by Zola in his different works are at least quite as naturalistic, if not more. and we have been induced to give the above in order to compare it with Alfred de Musset's verses upon the same subject.

The Pleasure of Love, by Alfred de Musset.
Alfred de Musset, the romancist, whose works were formerly deemed to be tainted with immorality, describes coition only twice throughout his pages. And he does so with a light and exquisite touch, and conveys all the delicacy of the hidden meanings of the French language.

Rolla's last Night of Love.

*Dost hear these children who embracing sigh?
It might be, in the clasping of their naked arms,
One body gifted with a double life,
While deep-drawn sighs and heavy plaints
Are uttered by their quivering lips.
Pleasure has kissed them on the brow and swooned.
They're young and fair, and Heaven when it hears
Must fall and fold them in a tent of gold:
See,—they love not and never yet have loved.

*Oh, have they learnt those words so full of charm,
Which Pleasure alone, amidst its tears has power
To spread abroad and lisp with stammering tongue?
Oh woman! mixture strange of joy and pain!
Mysterious altar, where in sacrifice
We hear in turn both blasphemy and prayer,
Come tell me in what echo do they live,
Those nameless yet eternal words
Which are but frenzy, yet five thousand years
And more have fallen from lover's lips. . .

*Oh, wrong it were, two angels and no love!
Two hearts as pure as gold, whom heavenly hosts
Should bear above in all their beauty seen.
No love! and tears! and the sorrowing night,

And the raging wind, and all Nature too
Which pales with pleasure and which drinks delight!
And the scents which rise aloft in clouds,
And kisses without number, and perhaps
Alas! another wretch bemoans the day....
No love! and everywhere the ghost of love.

*Ye silent cloisters, and ye vaulted halls
Come open now some deep recess, where these
Two children who the gifts of pleasure seek
Upon a bed which is for sleep or death.

"Eternal Spirit of happy nights, who shall describe thy silence? Oh kiss, mysterious drink for which thirsty lips do pine! Oh, Pleasure! intoxication of the senses, yes, like God thou art immortal; sublime transport of the creature, universal communion of beings, thrice-holy Pleasure, what say they of thee, who boast of thee? They say but transient, and that thy short appearance throws light on all their life. It is a word shorter than the breath of a dying man, a sensual word, which is amazed at living for one hour, and takes the light of the eternal lamp for a spark struck from a flint. Love! oh, principle of the world, precious flame which all Nature, like some anxious Vestal, watches over incessantly in the temple of God. I wonder not that they who think that they have seen thy face, blaspheme thy name, because they have covered their eyes; and when thou findest thy true apostles, bound on earth by a kiss, thou dost order their eyelids to close like veils, in order that they may not see happiness.

*But you, ye delights, ye languishing smiles, ye first ~~caresses~~, you that can be seen, you who belong to us—do ye belong less to God than the rest, fair Cherubim who hover in the alcove, who bring back to this world the man awakened from the dream divine? Ah, dear children of pleasure, ye love like your mother; ye are the inquisitive talks which remove

the earliest mysteries, the trembling and still chaste looks, which begin to leave their traces on the heart, the indefinable image of beloved beauty. Oh, kingdoms! oh, conquests! it is you who make lovers, and thou true crown, true serenity of happiness, first look thrown on life, first return of the happy ones who are indifferent to so many objects which they see only through their joy, first step taken in nature by the side of the beloved, who would lose thee. What human word will ever express they slightest caress?

"He who, on some fresh morning, in the flower of his youth, leaves with lingering steps, while the hand he adores closes behind him the secret door; who has walked not knowing where, gazing on the woods and the fields; who has passed on without knowing that anyone had spoken to him, who has sat down in some lonely spot, langhing and weeping for no reason, who has brought his hands to his face to breathe the perfume which clings to them, who has forgotten what he has done on earth up till now; who has spoken to the trees, and to the road, and to the birds which he has seen flying by, who, lastly, in a crowd has shown himself distraught with joy, for he has fallen on his knees and thanked God—this man will die without complaint: he has possessed the woman whom he loved."

(Confession d'un Enfant du Siècle. Alfred de Musset.)

Rodolphe and Madame de M....., or the Scene on the Sopha:—by Theophile Gautier. By the side of scenes of frenzied love by modern authors, the description of a love-scene between a romantic pseudo-poet and a fashionable coquette—one of those ladies whom a humourist has designated as Sopha-Whores—may appear somewhat tame. This love-scene, though it may be less highly-spiced, is none the less realistic. The poet, Rodolphe, has come to pay a call to Madame de M....., with whom he fancies himself in love, for she is dark and de Musset's poems have brought dark women into fashion. Rodolphe naturally belongs to the Romantic School of de Musset

and Théophile Gautier. Rodolphe writes a sonnet in hyperbolic verse in the album of Madame de M , who blushes with pleasure as she reads it. At this point there begins a scene of seduction, or rather of sexual caprice between two fashionable people, who consider themselves obliged to ape the passion of love as an excuse for their caprice. Madame de M , while thanking the author and accepting his hyperbolic homage, is of opinion that by describing her skin as orange-coloured, he has blackened her a little too much.

" 'I know that I am rather dark, but I am fairer than you suppose,' replied Madame de M , raising slightly the piece of black lace which she wore round her throat, 'this is not snow, or alabaster, or ivory, but still it is not orange: in truth, Messieurs les Romantiques, though you may have happy inspirations, you are nevertheless very foolish.'

"Rodolphe readily agreed to this proposition, although it was slightly heterodox and would have given him a start a few days ago, and began to deliver a running fire of poetry and polite speeches in the style of Dorat and Marivaux.

"Madame de M listened to him with a serious air which she certainly would not have shown if it had been anything of moment. Generally speaking, it is only to foolish, silly talk that women listen with any attention. Heaven knows why it is; for my own part I do not know the reason:—do you?

"Rodolphe, noticing that she listened religiously and did not frown even at the most vehement and exaggerated passages, thought there would be no harm in introducing a little action into this dialogue.

"Madame de M 's hand was lying half-opened on her left thigh. Rodolphe's hand was lying fully open upon his right thigh, which is an admirable position for anyone who has intelligence and knows how to make use of it; and Rodolphe possessed as much intelligence as several policemen combined.

"Madame de M had a beautifully-shaped hand;

the fingers were slender and delicate, the nails were pink, and the flesh was plump and covered with tiny dimples. Rodolphe's was remarkably small and white; it was rather thin, but a real patrician hand. That these two hands had been undoubtedly made for one another was evident to our hero after a rapid inspection.

"The only matter then was to effect the union, and it is a duty which I give to posterity to relate the manœuvres and strategy by which Rodolphe attained this important result.

"The two hands were separated by a space of about four inches; Rodolphe, with his elbow, gave a slight push to the elbow of Madame de M....; this movement caused her hand to slip upon her dress, which fortunately was of silk, and only two inches remained.

"Rodolphe uttered an impassioned phrase which necessitated a vehement gesture; he pronounced it with considerable warmth, and when he had made the gesture, he let his hand fall not upon his own knee, but into Madame de M....'s hand, which, as we have had the pleasure of mentioning before, had the palm turned upwards. If these were not tactics, I do not know what are; and in my opinion Rodolphe had within him the stuff of which a capable general is made.

"He gently squeezed Madame de M....'s hand between his own, in such a way as to make her understand that it was not the effect of chance which had brought their hands together, but in such a way also as to allow her to withdraw it if she had decided to be immoderately virtuous, which might have happened—woman sometimes are so strange.

"Madame de M...., who was looking straight in front of her, turned slightly towards him, raised her head, opened her eyes a little wider than usual, and fixed on Rodolphe a look, the literal translation of which is as follows:

"'Sir, you are holding my hand.'

Rodolphe replied without uttering a word, by squeezing it harder, by leaning his head to the right, and by raising his eyes to the ceiling, which signified:

"Good gracious, Madame, I know it: but why do you have such a pretty hand? It is made to be held, there is not the least doubt about it, and my happiness will be complete if....'

"An imperceptible half-smile passed over Madame de M....'s lips, then she opened her eyes still wider, inflated her nostrils disdainfully, and stiffened the hand which lay in Rodolphe's, without however withdrawing it; from time to time she cast a glance towards the door. Translation: 'Yes, Sir, my hand is very pretty, but that is no reason for taking hold of it, although it is a proof of taste on your part to have done so; I am virtuous, yes, Sir, very virtuous, my hand is virtuous and my arm also, and so is my leg, and my mouth is still more so, so you will gain nothing by directing your attacks in another direction. Besides, all that belongs to my husband, seeing that he received a hundred thousand francs from my father to sleep with me, a duty which he performs badly enough, like the true husband that he is and always will be; so leave me alone, or at least have the sense to go and shut that door which is wide open: after that we will see.'

"Rodolphe perfectly understood, and made no mistake in her meaning.

"There is a draught from that door enough to chill your legs; if you will allow me, I will shut it.'

"Madame de M.... gently inclined her head, and Rodolphe, withdrawing his hand from the knee of his princess, got up and shut the door.

"It fits very badly and the wind comes through it as if it were a sieve, if I push this bolt it will hold it,' and Rodolphe pushed the bolt.

"Madame de M.... assumed a calm and unconcerned air which suited her most admirably.

"Rodolphe came and sat down again in his place on the sofa, and he took hold of Madame de M....'s hand, not with his right as before, but with his left, which is extremely remarkable, and could only have proceeded from a lofty conception. You will see immediately, fair reader, the deep wickedness hidden

beneath this apparent simplicity, and how the taking of a hand with one's right or one's left is a debatable question, whatever ignorant people may say.

"Rodolphe's right arm was touching that of Madame de M...., and her slender, well-shaped waist, leaving a vacant space between her and the back of the sofa. Rodolphe, the great tactician, very ingeniously inserted first his hand and then his arm through this natural opening, and in a few moments was in a position to take the place of the sofa cushion, without there being any necessity for Madame de M.... to observe it, the operation being conducted with such prudence and delicacy.

"You may suppose perhaps that during all these anacreontic manœuvres Rodolphe was simple enough to talk of his love to Madame de M.... If you believe so, you are either very foolish, or you have not a high opinion of my hero's perspicacity.

"Guess what he was talking to her about. He was talking to her about the nose of one of her most intimate friends which was growing redder every day, and assuming a truly bacchic hue, about the ridiculous dress which Madame So-and-so wore at the last evening party where M. Eugène de Pradel was improvising, and about a thousand other equally interesting things in which Madame de M.... took a singular interest. But about love and passion, not a word. He did not wish to give her any warning and to put her on her guard. That would have been too simple. To talk about love to a woman one wishes to have, before engaging in the combat, that is almost acting like a bravo who says to you before he draws out his dagger: 'Sir, if you will have the goodness to allow me, I will take the great liberty of cutting your throat.'

"There was a charming custom in the time of the Regency, said Rodolphe abruptly, the lapse of which I regret from the bottom of my heart.'

"Do you mean the *petits soupers*?' replied Madame de M...., with a wink which, freely translated, might have meant these two words—horrid rascal!

"I am wonderfully fond of little suppers, little houses, little *marquises*, little dogs, little stories and all the little things of the Regency. That was a good time; vice was the only thing of importance, and pleasure the only serious business."

"A fine piece of morality," said, but did not think, Madame de M....

"But I was not talking about them. I meant the custom of kissing ladies' hands," said Rodolphe, raising to a level with his mouth the hand of Madame de M.... folded and hidden in his own—it was at the same time gallant and respectful. "What is your opinion about it?" he continued, imprinting a most respectful salute upon her soft white skin.

"My opinion about it? What a singular question to ask me, Rodolphe! You have placed me in such a situation that I cannot give you an answer: if I say that the custom is displeasing to me, I should have the appearance of a prude; and if I approve of it, it is at the same time to approve of the liberty which you have taken and to encourage you to do it again, which I do not want."

"There would be no prudery in saying that it is displeasing to you; there would be no risk in saying the contrary: my respect for you ought to reassure you upon that point. It is merely an historical dissertation, a question of archæology regarding the kiss," said Rodolphe, with an air of compunction.

"Well, to speak frankly, I prefer the modern custom of kissing women on the face," murmured Madame de M...., with a blush, and in a low, but nevertheless, in a perfectly intelligible tone.

"And so do I," replied Rodolphe with an unconcerned but at the same time infinitely respectful air, and, with the arm of which he had already made a cushion, he made a half-circle round Madame de M...., and clasped her in such a way that she was half sitting upon him, and that their heads were almost touching.

"Madame de M...., whose head was partly turned away, faces him fully, in order to give a withering

look at the criminal and audacious Rodolphe, but the rascal, who had reckoned upon this movement, was not the least bit in the world disconcerted, and, as Madame de M....'s mouth happened to be exactly on a level with his, he thought that there was nothing to prevent their making acquaintance in a more intimate manner, and that much advantage might even result from it to them both.

"Madame de M,... ought to have drawn her head backwards and thus have avoided Rodolphe's kiss; but it is true that he would have then put forward his own and that she would have gained nothing by it: the young rogue held her tightly by the hand.

"Besides, Madame de M.... who was profoundly affected by Rodolphe's kiss, had no intention of avoiding it, and then, at bottom, she was fond of Rodolphe; he dressed very well, though in rather an eccentric fashion; in spite of his beard and moustache, he was a handsome fellow, and apart from his Quixotic passion, he was vastly witty, I say vastly, in order to make it understood that he was no fool; for, for some time, this word has been so much abused, that it has altogether lost its value and primitive signification:—in short, our friend Rodolphe had in him, morally and intellectually, the material of a very admirable lover.

"My intention was to accompany Rodolphe to the very end, and to bring him over all the little prosaic obstacles which render the conquest of a woman so difficult, even when she asks for nothing better than to be conquered: but the French reader must be respected.

"I should have described carefully the means which he adopted to remove or to lift, one after the other, all the tiresome veils which were interposed between his goddess and himself, how he contrived to gain such a position, and to maintain himself in another, and an infinity of other singularly instructive things for which the prudery of our times substitutes a line of dots.

But one of my friends, in whom I have the fullest

confidence, (so much so that I have no fear to read my compositions to him), has declared that the chastity of the French language would be strongly opposed to my insisting upon such details, however much the public might be edified by them.

"However, in spite of my friend's scruples, I do not think that I ought to adopt the same reserve with regard to the dialogue as the action, and I take it upon me to relate the conversation of Rodolphe and Madame de M....., leaving to the skilled intelligence of my readers the task of divining what were the circumstances which led to the requests and the answers.

MADAME DE M....

"Leave me alone, Sir, it is disgraceful!

RODOLPHE.

"Leave you alone! One might do so to other women, but not to you. You are asking an impossible thing; and, although you are within your rights in asking for impossibilities, the thing which you ask is precisely that which one could not do for you. It is just as if you were to ask anyone not to think you pretty. Allow me, Madame, to disobey you.

MADAME DE M....

"Come Rodolphe, my friend, you are unreasonable.

RODOLPHE.

"But it seems to me that I am. I love you. What is there so extraordinary in it, and who would do anything else if he were in my place? It is a piece of bad luck which you must put down to your beauty. It is not all gain to be a pretty woman.

MADAME DE M....

"I have given you no reason through my conduct to treat me in this way. Ah! Rodolphe, if you but knew what pain you are causing me!

RODOLPHE.

"Assuredly it was not my intention to cause you any, and you will pardon an involuntary wrong. Ah! dearest, if you but knew how I love you!

MADAME DE M....

"I do not want to know; I cannot and I ought not to do so.

RODOLPHE.

"And yet you know it.

MADAME DE M....

"You have been telling me so for quite an hour.

RODOLPHE.

"An hour is too long to convince you of what is so easy to credit; for the last three quarters of an hour. I ought not to have said it but to have proved it to you. I differ from you entirely upon that point. If you were to tell me that you love me, I should believe it immediately.

MADAME DE M....

"And what would you risk in believing it?

RODOLPHE.

"Neither more nor less than you in saying it.

MADAME DE M....

"There is no talking to you.

RUDOLPHE.

"But you see that there is, as you are talking to me. However, if you prefer it, I will not speak. (*Silence*).

MADAME DE M....

"It is almost dark: one can hardly see. Monsieur Rodolphe, will you have the kindness to ring the

bell, that they may bring in the lights. This room is so melancholy.

RODOLPHE.

"Do you want to read or to work? The room is not melancholy. I find it most cheerful, and this half-light seems to me the most voluptuous imaginable.

MADAME DE M....

"Rodolphe Sir...,. Please do not

RODOLPHE.

"I love you, and I have never loved anyone but you.

MADAME DE M....

"Ah! my friend, if you are telling the truth....

RODOLPHE.

"Well?

MADAME DE M....

"I am mad is the door shut fast?

RODOLPHE.

"It is bolted.

MADAME DE M....

"No! I will not. Let me go, or I will never see you again.

RODOLPHE.

"Do not make me use force for what will be so sweet to have.

MADAME DE M....

"Rodolphe! What are you doing there?.... What will you think of me now? Ah! I shall die of shame.

RODOLPHE.

"Child, what do you want me to think, except that you are perfectly beautiful and that there is nothing in the world more charming than yourself?

MADAME DE M....

"You are the ruin of me, my angel, but I love you. My God! My God!

"Madame de M.... at this point leaned down her head and hid her face between Rodolphe's shoulder and his neck. This position is customary with women under such circumstances; the shop-girl and the great lady alike do so. Is it in order to cry or to laugh? I am inclined to think that it is to laugh: however, this position develops the neck and the shoulders, and causes them to describe graceful curves, so perhaps this is the real reason why it is so frequently employed.

"The whole of this scene, although slightly improper, does not ring with passion and it is easy to perceive that Rodolphe is a hundred miles away from what he has hardly thought about it, and that he has allowed himself to be carried away brutally and vulgarly by the impression of the moment: he has had a caprice and desires, that is all. Madame de M.... is almost in the same case; the coolness and collectedness of mind which appear in every word which they utter are truly admirable, and suggest the most consummate experience upon both sides.

"Madame de M.... continued to lean her head upon Rodolphe's shoulder, and the latter, after a few minutes of inaction, made this judicious reflection,—that there had been absolutely nothing artistic in the scene which had just been played, and that far from forming the fifth act of a drama, it was at the most worthy of figuring in a comedy. He was angry with himself for having made such a bad use of so fine a subject, and for having missed such a fine opportunity of playing the passionate lover. As Madame de M.... was a very pretty woman, Rodolphe took the sudden

resolution to rise all at once to the most inaccessible heights of delirious passion.

(At this point Rodolphe loosened Madame de M....'s comb which fell to the ground and broke into a hundred pieces).

MADAME DE M....

"How thoughtless of you. My beautiful tortoiseshell comb; you have broken it.

RODOLPHE.

"How can you make such an observation at such a moment.

MADAME DE M....

"It was a very beautiful comb, an English one, and I shall have a great difficulty in getting one like it.

RODOLPHE,

"Darling, do bite me.

MADAME DE M....

"I will kiss you, if you like, *(she kisses him)*, but I will not bite you; I love you too much to hurt you.

RODOLPHE.

"Hurt me! Ah! how sweet a dagger-stroke would be from you.

MADAME DE M....

"Well! if that is all that is necessary to satisfy you, I will: bring your head closer.

(She puts her lips to Rodolphe's cheek and slightly presses it in a pair of pincers made of mother-of-pearl; then she draws back her head laughing loudly, and rubs the small white mark which her teeth have left with the back of her hand).

RODOLPHE.

"Come, now it is my turn.
(He gives her a hard bite on the neck).

MADAME DE M....

"Oh! Oh! Rodolphe, stop, you have gone mad; you are forgetting the proprieties and behaving in a manner.... I shall have the mark for a week; I shall not be able to go low-necked, and I have three evening parties.

RODOLPHE.

"They will think that your husband has done it.

MADAME DE M....

"Come, come. What you are saying is extremely ridiculous and most improbable; people know very well that that is not the way of husbands and that they hardly leave marks of that kind; I am very cross at what you have done, it is really inexcusable.

(Rodolphe, alarmed at this outbreak, lavishes the most tender caresses upon Madame de M.... and tries to atone for his disregard of the proprieties by the greatest propriety).

MADAME DE M.... *(a little softened)*

"I will wear my topaz necklace, the setting is very broad, and the stones are close together; they will only see the sparkle.

(Rodolphe interrupts her with a kiss breathing all the fondness imaginable and, nevertheless, preserves a sorrowful and mortified air capable of softening a rock, and, still more a woman who is compassionate by nature).

MADAME DE M....

"Don't think that I bear you ill will; I cannot remain angry with you,

(She returns him his kiss revised, corrected and considerably augmented).

"That signs your pardon.

(Ding-dong! ding-dong!)

RODOLPHE (*alarmed*).

"What is that?"

MADAME DE M.... (*in the most tranquil tone*).

I think it is my husband coming in."

(*Celle-ci et celle-la*. Th. Gautier. Eugene Didier, Editeur.)

Where two romantic poets like Alfred de Musset and Theophile Gautier have kept to the true note, a Naturalistic writer of Zola's school would have exceeded all bounds and revelled in eroticism.

The Physical Love of Zola's Characters. The bookseller Laporte in *Zola contre Zola* has collected together all the dirtiest passages which are to be found in the history of the Rougon-Macquarts, and published a volume of 230 pages. One of the most characteristic of these extracts is that in which the peasant Buteau tries to violate his sister-in-law in a field, with the assistance of his wife.

"'You know very well,' (said Buteau to Françoise), 'that it is not at an end between us, but that I want you and will have you. As you are in the family way now, what does it matter? I shall not add another, you may be sure.'

"She burst into tears and became hysterical, defending herself no longer, with her arms twisted and her legs convulsed with nervous jerks; and he could not lay hold of her, he was thrown on one side at each fresh attempt, Anger made him brutal; he turned to his wife:

"'In God's name, what are you looking at us for? Help me; lay hold of her legs, if you want me to do it.'

"At her husband's summons, she did not hesitate, but came up and laid hold of her sister's left leg, pulled it apart and sat upon it, as if she wanted to break it. Françoise, fastened to the ground, gave herself up, her strength exhausted, and shut her eyes. Nevertheless she retained consciousness, and when Buteau had possessed her, she was carried away in turn

in a spasm of pleasure so keen, that she squeezed him in her arms enough to stifle him, giving vent to a long cry. The crows flying by were scared.... Buteau had risen, and Lise had but one thought in her mind, to assure herself that he had done it well: and in the heart which he had put into it, he had just forgotten all the signs of the Cross, and the *Aves*. It was for pleasure then that he had done it?" (Zola. *La Terre*.)

The Amours of Séverine. "Séverine related the story of her childhood at President Grandmorin's. She wanted to tell falsehoods and not to confess her relations with him, then she yielded to the necessity of frankness and found a relief and almost a pleasure in telling all.

"Do you think I shall not love you any more? why not? I laugh at your past; it does not concern me at all," said Jacques. "You are Roubaud's wife, you have not had much chance of being another's."

"Each one clasped the other closely, and he could feel her round bosom, swollen and hard against his side.

"Ah! you have been the old man's mistress. It's a funny thing, all the same."

"She clung to him, pressed her mouth to his, and as she kissed him, stammered:

"It is only you that I love; I have never loved anyone but you.... Oh! the others, if you but knew! with them, do you see, I never learnt what love could be; while with you, dear, I am so happy!"

"She inflamed him with her caresses, offering herself to him and desiring him, taking hold of him with roving hands.

"Clenching his teeth and only giving a faltering reply, Jacques had taken hold of her this time, and Séverine too had taken hold of him. They possessed one another, finding love in the depths of death, in the same painful pleasure found by beasts which embowel one another in rut. Their hoarse breathing alone was heard."

(Zola. *La Bête Humaine*.)

The series is not finished. In the same work, *La Bête Humaine*, two other descriptions of copulation are to be found. They are not the only ones, and our only difficulty is to make a selection. Let us give the most suggestive ones.

The Amours of Séverine, (continued). "Jacques undressed himself in his turn and got into bed; there was a rapid embrace, a passionate possession, which left them both out of breath. In the stagnant atmosphere of the room was not a cry, not a sound, only a distracted start, a spasm so deep that it shook everything.

"Jacques could no longer recognize in Séverine the same woman as when they first used to meet, so gentle, so passive, with the limpid blue eyes. She seemed to grow more full of passion every day, under the dark shade of her black hair; and he had felt her gradually awakening, in his arms, from that long, cold virginity, out of which neither the senile effort of Grandmorin, nor the conjugal brutality of Roubaud had been able to draw her. The creature of love, who before had been merely docile, now loved and gave herself without reserve, and retained a burning memory of the pleasure. She had come to have a violent passion, an adoration for this man who had revealed to her her own feelings. What happiness it was to clasp him to her, without restraint, to press him close to her breast, as she lay between his arms, while he clenched his teeth so as not to allow a sigh to escape..... She caught him again in her arms, cuddled up to him, buried her nose in his neck and joyfully sighed: 'My God! how nice it is!'"

(*La Bête Humaine*, p. 345.)

Love in the Country. "One thing only possessed her, (Françoise's), mind and gave to her flesh, coarsely, keenly: the assault by that man, (Buteau), at the border of the field, his hot hands, the grip of which she could still feel on her thighs, his smell which followed her

still, the union with the male which she was always looking forward to, with panting breath, in an agony of restrained desire. She closed her eyes, she felt suffocated. . . . Jean said no more, the blood was rushing madly through his veins, he held back with the idea that it would be wrong to abuse this child. But the sound of his heart-throbs stunned him, he had wanted her so much! and the idea of possessing her maddened him, as in nights of fever. He laid down beside her, and contented himself at first with her hand, then with her two hands, which he squeezed as though he would break them, not daring even to raise them to his mouth. She did not withdraw them, she opened her eyes again with a vague look, her eyelids were heavy; she looked at him without a smile, without a blush, with her face drawn down nervously. And it was this dumb, this almost pained look, which all at once rendered him brutal. He threw himself under her petticoats, gripped her by the thighs, as the other one had done. . . . 'No, no,' she faltered, 'please don't. . . . it's low. . . .' But she made no resistance. She uttered only one cry of pain. It seemed to her as if the ground was giving way under her; and dizzy, she knew no more: was it the other one come back? she found again the same roughness, the same acrid odour of the male, sweating with his hard work in the sun. Her confusion because so great, in the burning blackness of her close-shut eyelids, that a few involuntary, stammering words escaped her. 'I won't have a child. . . . Get off me.' He gave a sudden start, and the human seed, thus diverted and lost, fell among the ripe corn, on the earth which never rejects, for its womb is open to every germ and is ever fertile."

(*La Terre*. p. 241.)

The Murderer's Love. "'Are you sorry that he is gone away?—I remembered at last what your husband said, that you would sleep one fine night with that young fellow, without any pleasure, merely to begin something else. 'Begin, begin. . . .' 'Well,

listen, it is true. We can tell one another everything. There are ties enough between us. This man followed me about for months. He knew that I belonged to you, and he thought it would be just as easy for me to belong to him. And when he met me down there, he kept on saying that his love for me was enough to kill him.... it is true. I dreamt for a moment of loving him too, of beginning something else, something better and sweeter. Yes, something without any pleasure in it, but which perhaps would have soothed me. For, between us two it is barred, we shall go no further....' 'And you slept with the other one for that?' 'No, I did not sleep with him.... No, I could not, any more that you have been able to do so yourself, on account of the other affair, (the murder of her husband). Well? does it surprise you that a woman cannot give herself to a man, when she reasons out the case and finds that it would be to her interest.... But I could not do so that time! He kissed my hands, but not even my lips; that I swear to you.... 'But there was another one, another still, that Caboche.' 'Ah! you have found it out, you know that as well; yes, quite true, there was he also. I wonder what they all.... Only, don't go and imagine that I am capable of giving myself to that brute. He is too big, he frightens me.... Before you, I have belonged to nobody. I am yours, and I will remain yours, even if you do not want it, even if I do not want it myself. With the rest it frightens me, it is repugnant to me; while you make of it a delicious pleasure, a real happiness from heaven!....'

"Then he took her away and they slept together. It was one of their most ardent nights of love, the best, the only one in which they felt themselves mingled, lost in one another. Exhausted by the pleasure, prostrated, so that they no longer had any feeling in their body, they still did not fall asleep, they remained clasped in an embrace.... But why, that evening, when he found her still true, with a wider and a faithful passion, why did he wish to kill her?....

She had sought for the means to slay her husband when she had been almost suffocated under his hateful embraces.... And, this time, carried away by their passion until they almost fainted, they loved one another.... 'Oh! kiss me, harder, harder! Kiss me as if you were eating me, so that nothing may remain of me outside you!.... kiss me, kiss me....' But he held the knife, his teeth were clenched, he said not a word. He made a blow with his wrist and the knife pierced her.... with the words of love in her throat. The husband had killed the lover; the second lover killed his mistress; was not the second crime the logical consequence of the first?"

(*La Bête Humaine*. p. 375.)

Love and Death. Etienne and Catherine at the bottom of the mine: they are dying.

"'Ha! how hot it is! Take me then, let us keep together, oh! always, always!' He presses her to him, she fondles against him, prattling away like a happy young girl: 'Have we not been stupid to wait so long! I should have liked to have been yours at once, and you did not understand, you were cross Then, you remember that night, at home, when we did not sleep, listening to one another breathing, and wanted so to come to one another?' 'You struck me once, yes, yes! you slapped my cheeks!' 'It was because I loved you' she murmured. 'Nothing is ever ended, a little happiness is enough for all to begin again.' 'Then you keep me, it is the real thing this time! Oh! take me, take me altogether!' She gave a spring, hung her arms round his neck, seeks for his mouth and passionately presses to it her own. There is a light in the darkness, she sees the sun again, she recovers the happy laugh of one who loves. And he, quivering as he feels her thus half-naked against his flesh, through the rags of his vest and breeches, clasps her in a re-awakening of his virility. And this at length was their wedding-night, at the bottom of this tomb, on this bed of mud, their resolve

not to die before having tasted their happiness, their obstinate resolve to enjoy life for the last time. They loved in despair, in death."

(Zola. *Germinal*. p. 54).

Love in the Barn.—"Without taking her pleasant look off him she, (Jacqueline), had begun again to stir up the corn. He found that he was vanquished again, and forgot all about his leaving the farm, his marriage, and the child that was to be born. He seized her wrists in the heap of grain; he ran his hands up her arms, all covered with flour, until he came to her bosom which man's abuse seemed to harden; and this was what she wanted, ever since she had seen, from the trapdoor above, a return of his former tenderness, she had the evil pleasure too of taking him away from another woman, his lawful wife. He had already seized her and thrown her backwards on to the heap of grain, swooning with pleasure, when a tall, thin form, that of the shepherd Soulas, appeared behind the sacks, coughing and spitting violently. Jacqueline jumped up, while Jean stammered in a breathless way..... 'Well, there it is, I will come back and look for it!'" (*La Terre*. p. 439).

La Mouquette's Enjoyment. "'Tell me,' La Mouquette murmured all at once, coming and taking Etienne gently round the waist, 'why you will not love me?' He could not help langhing at her uttering this with such a delicate air. 'But I am very fond of you, he replied.' 'Not in the way that I wish..... You know that I want it so much. Tell me: it will give me so much pleasure.....' He kept looking at her as she clung to him, embracing him with her quivering arms, with her face lifted up in such a supplication of love that he was quite touched at it. There was nothing handsome about her great round face, with her yellowish complexion, eaten away by the charcoal, but a flame shone in her eyes, a charm came from her flesh, a trembling of desire which made her

young and rosy. Then, before this humble, eager gift, he no longer dared to refuse. 'Oh! you will,' she stammered, 'you will!'

"And she yielded herself with the awkwardness and shyness of a maid as if it were the first time, and she had never yet known a man. Then when he left her, it was she who overflowed with gratitude: she thanked him and kissed his hands."

(*Germinal*. p. 212).

The Scene on the Road. "Zacharie had already pushed Philomène into the same lonely road, in spite of her resistance. She was in a hurry:—another time. There was nothing amusing about it, only to see one another out of doors, especially in winter, when the ground is damp, and there is no corn to lie in."

(*Germinal*. p. 94).

Comparison between Zola and the Erotic Writers of the 18th Century. After Zola, we can go no further with authors that may be read, for he has reached the limit at which erotism begins. Except the crude, technical terms, which he has been careful to omit, so as not to fall within the grasp of the law, certain descriptions by Zola are worthy of the Marquis du Sade. Like him, he frequently employs in the language of his heroes, the expressions *bitch*, *whore*, *fuck*, *arse*, *turd*, etc. It would be interesting to calculate how many times these expressions are to be found in his works on the Rougon-Macquarts.

Zola has had the extraordinarily good fortune to come at a period of moral lassitude and prostration. He has been left alone: his first works passed unnoticed, and when he proclaimed himself as the High Priest of Naturalism, the Courts thought it useless to prosecute him.

And yet, Zola's master, Gustave Flaubert, whose work is in other ways powerful and delicate, superior to that of the Græco-Venetian Emilio Zola, was prosecuted at the Cour d'Assises for having written *Madame*

Bovary. When we read this work, overflowing with real passion, after Zola's *Nana*, we might suppose that we were reading the works of Berquin, so dear in our childhood.

The Pleasure of Love, according to Flaubert. In order that we may not be accused of overdrawing the picture, we shall take the description of the lewd and immoral scenes by which the future Minister of the Empire drew upon himself the thunders of the law, from the Advocate-General's speech for the prosecution in the Cour d'Assises. We shall naturally make such extracts from this speech as will tend the most to uphold our opinion, that is to say, the most bitter part of the speech and the most conclusive for condemnation.

"I now come to four important quotations: I shall only make four, as I am anxious not to enlarge my list. I have said that the first refers to Rodolphe's amours, the second to the religious transition, the third to Leon's amours, and the fourth to death.

"Let us look at the first. Madame Bovary is near her fall and about to succumb.

"The mediocrity of domestic life led her into luxurious fancies, matrimonial love into adulterous desire,'.... 'she blamed herself for not having loved Leon; she was athirst for his lips.'

"What is it that has seduced Leon and led him on? The swelling of the material of Madame Bovary's gown which burst here and there, following the bends of her figure! Rodolphe has brought his servant to Bovary's house to bleed him. The servant is taken ill and Madame Bovary holds the bason.

"To put it under the table, in the movement which she made when bending down, her dress spread out round her upon the tiles of the hall: and as Emma, as she was bending down, staggered a little and put out her arms, the swelling of the material burst here and there following the bends of her figure.' This is Rodolphe's reflection:

"He saw Emma again in the hall, dressed as he had seen her then, and he undressed her."

"This was the first day on which they spoke. 'They looked at one another, a supreme desire caused their dry lips to quiver, and gently, without effort, their fingers met.'

"These are the preliminaries of the fall. We must read the account of the fall itself.

"When the costume was ready, Charles wrote to M. Boulanger that his wife was ready for him and that he hoped he would be good enough to come.

"The next day at noon, Rodolphe arrived at Charles's door with two horses from the livery-stable; one of them had red ornaments at its ears and a side-saddle of buckskin.

"He had put on a pair of long soft boots, saying to himself that no doubt she had never seen any like them; in fact Emma was charmed with his get-up, when he appeared with his long coat of chestnut coloured velvet and his white cord breeches....

"As soon as he felt the ground, Emma's horse began to gallop. Rodolphe galloped by her side."

"They are now in the forest.

"He took her along further to a little pool where the water-weeds showed green upon the surface....

"I am wrong, I am wrong,' she said, 'I am mad to listen to you.'

"Why? Emma! Emma!"

"Oh, Rodolphe!...' said the young woman slowly, as she leant upon his shoulder.

"The cloth of her habit caught against the velvet of his coat. She leant back her white neck, which swelled with a sigh; all falteringly, all in tears, with a long shudder and hiding her face, she yielded herself to him."

"When she had got up and shaken off the fatigues of pleasure, she returned to the domestic hearth, to that hearth where she must find a husband who adored her; after her first fault, after this first act of adultery, after

this first fall, does she feel any remorse for having so betrayed the husband who adores her?

"No! she holds her head high and returns glorying in this act of adultery.

"When she saw herself in the looking-glass, she was surprised at her face. Never before had she seen her eyes so large, so dark, or with such depths in them. Something subtle exhaled from her person and transfigured her.

"She kept repeating to herself: 'I have a lover! a lover!' delighting herself with this idea, as if a new period of womanhood had dawned upon her. She was then going at length to possess those pleasures of love, that fever of happiness of which she had despaired. She was entering into something marvellous, where all would be passion, ecstasy, delirium...."

"And so, after this first fault, after this first fall, she glorifies adultery, she sings its praise, its poetry, its pleasures. This gentlemen, to my mind, is far more dangerous, far more immoral than the fall itself.

"Gentlemen, everything grows pale before this glorification of adultery, even the meetings at night, a few days after.

"To give her warning, Rodolphe threw a handful of sand against the outside blinds. She jumped up; but sometimes she had to wait, for Charles had a mania for talking over the fire, and had not finished. She was devoured with impatience; if she could, she would have jumped out of window. At length, she began her toilette for the night, then she took up a book and began to read very tranquilly, as though it amused her. But Charles who was in bed, called out to her to come.

"'Come, Emma,' he said, 'it is time.'

"'Yes, I am coming,' she answered.

However, as the candles dazzled him, he turned his face to the wall and fell asleep. She stole out of the room, smiling, palpitating, undressed.

"Rodolphe had a large cloak; he enveloped her with it, and, passing his arm round her waist, he drew

her along into the garden without saying a word.

"They were in the arbour, on that same bench of decaying wood where Leon had looked at her so amorously during the summer evenings! she hardly thought of him now.

"The cold of the night made them clasp one another closer, the sighs from their lips seemed to them to be deeper, their eyes, of which they could scarcely catch a glimpse, appeared larger, and amid the silence there were words uttered low which fell upon their soul with a crystalline sonority and which re-echoed in a thousand vibrations."

"Gentlemen, have you ever heard more expressive language? Have you ever seen a more lascivious picture?

"We have just spoken to you of the defilement of marriage, we will now show you adultery again in all its poetry, in all its ineffable seductions. I have said that we ought at least to modify the expressions and say, the disillusion of marriage and the defilements of adultery. Very frequently when we are married, instead of the cloudless happiness which we promised to ourselves, we meet with sacrifices and bitternesses. The word disillusion may therefore be justified, the word defilement could not be.

"Léon and Emma have arranged to meet in the Cathedral. They visit it, or they do not visit it. They come out.

"A lad is loafing about in the space in front.

"Go and find me a cab!" cried Léon.

"The lad ran off.

"Ah! Léon!.... really.... I do not know.... if I ought!" she said in an affected way. Then with a serious air: "It is very improper, do you know?"

"How?" replied the clerk, "it is done in Paris."

And these words, like an irresistible argument, determined her."

"We now know, gentlemen, that the fall did not take place in the cab. Through a scruple which does him honour, the Editor of the *Revue* has suppressed

the passage of the fall in the cab. But if the *Revue de Paris* lowers the blinds of the cab, it allows us to penetrate into the bedroom when their meetings take place.

"Emma wishes to go, for she had given her word to return the same evening. "Besides, Charles was waiting for her; and she already felt in her heart that cowardly docility which is for many women, as it were, both the chastisement and the ransom of adultery...."

"Léon, upon the pavement, continued to walk on, she followed him to the hotel; he opened the door and went in. What an embrace!

"Then, after kissing, they began to talk. They related all the annoyances of the week, their presentiments and anxieties about the letters; but now all was forgotten, and they looked at one another face to face, with laughs of pleasure and words of fondness.

"The bed was a large one of mahogany. The curtains were of red silk, which came down from the ceiling and drooped towards the wide pillow—and nothing in the world could be prettier than her dark head and her white skin standing out against this purple colour, when, with a gesture of modesty, she folded her bare arms and hid her face between her hands.

"The warm room, with its thick carpet, its bright ornaments, and its tranquil light, seemed suited in every way for the intimacies of passion."

"Here is what takes place in this room. Here again is a very important passage—as a lascivious picture.

"And they were fond of this pretty room, which was full of brightness in spite of its somewhat faded splendour. They always found the furniture where they had left it and sometimes hair-pins too which they had forgotten, the Tuesday before, under the clock-stand. They lunched by the fireside on a little inlaid table. Emma carved, and put the pieces into her plate with all kinds of little playful ways, and laughed loudly and boldly when the froth from the champagne ran down the side of the glass and trickled over her rings. They were so completely absorbed in the possession of

one another that they believed themselves in their own private house, where they would have to live until they died, like some ever-young couple. They spoke of our bedroom, our carpets, our armchairs, she even said my slippers, a present from Léon, which had been a fancy of hers. They were slippers made of red satin, with a swansdown border. When she sat upon his knees, her leg, which seemed very short then, hung in the air, and the tiny shoe rested merely on the toes of her bare foot.

"He tasted for the first time, and in the exercise of love, the inexpressible delicacies of feminine elegance. Never before had he met with grace of language, this reserve of dress, these attitudes of a tired dove. He admired the exaltation of her soul and the lace of her petticoat. Besides, was she not a woman of the world, and a married woman? a real mistress, at last?"

"There, gentlemen, is a description which leaves nothing to be desired, I hope, from the point of view of the prosecution. Here is another, or rather the continuation of the same scene.

"She had words which inflamed him, together with kisses which bore away his very soul. Where then had she learnt these almost immaterial caresses, so deep and artful were they?"

"Oh! I can well understand, gentlemen, the disgust which was inspired in her by her husband when he wished to kiss her on her return; I can perfectly comprehend that where meetings of this kind had taken place, she felt, with horror, 'against her flesh the form of her husband sleeping at her side.'

"This is not all: there is a last picture which I cannot omit; she has grown weary of pleasure.

"She continually promised herself a profound felicity for her next journey; then she confessed to herself that she had felt nothing extraordinary. But this deception was soon effaced by a new hope, and Emma returned more inflamed, more eager than ever. She undressed herself roughly, tearing the thin lace of her corset, which hissed round her hips like an adder as

it slips along. She went on tip-toe with her bare feet to look again and see if the door was shut, then with one movement, she let all her clothes fall off together;—and pale, without a word, she fell upon his breast, with a long shudder.”

“I point out two things in this, gentlemen, an admirable picture in regard to the talent, but an execrable picture with regard to the morality. Yes, M. Flaubert knows how to embellish his pictures with all the resources of art, but without the discretions of art. With him there is no gauze, no veil; it is nature in all its nudity, in all its crudeness.

“I give one more quotation.

“They knew each other too well to have those transports of possession which make its joys a hundred-fold greater. She was also disgusted with him for being wearied of her. Emma found again in adultery all the platitudes of marriage.”

“Platitudes of marriage, poetry of adultery! Sometimes it is the defilement of marriage, sometimes its platitudes, but it is always the poetry of adultery. These gentlemen, are the situations which M. Flaubert loves to depict, and unfortunately he depicts them only too well.”

This quotation from M. Pinard’s speech for the prosecution is taken from *Madame Bovary*. Paris, 1893. Bibliothèque Charpentier.

The bombastic speech for the prosecution was however unsuccessful, and the Judges of 1857 acquitted Gustave Flaubert. A quarter of a century had hardly passed before Zola appeared upon the literary scene with pictures lascivious in another way, and with far more immoral expressions. The reader has only to compare the two texts and draw his own conclusions.

And there is no Advocate-General to drag Zola up to the bar of the Court. It is true that the latter is of mixed Greek and Italian blood, and that he has had to mix in politics before Justice at length decided to lay hands upon him. It is true also that Gustave

Flaubert was a good Norman, and we know the axiom: "No one is a prophet in his own country."

The Symbolic School. Action brings about reaction. This is a universal principle. After the irruption of males in rut and of females on heat of the Romantic School, we must expect a return on the part of literature to symbolism and the glorification of the mind over matter. This is the merit of the mystic author, Joséphin Peladan, who has written an intense work, full of life, called, *La Décadence Latine*, an immortal volume which it is refreshing to read after the previous vulgarity. Peladan is a Raphaël, depicting humanity under the ethereal aspect of the immortal soul. Zola is the Teniers who paints drunkards at the fair, and woman sitting on a pot—which is not a flowerpot.

In the Fourth Volume of his *Ethopée*, (*A Cœur Perdu*), Peladan shows the progressive and fatal march of a sororal love of the heart, between two choice creatures, towards that physical passion which in the end will become its tomb.

From this wonderful and unique work of literature, we shall quote only the description of the first coition of the Princess Paule and the magician Nebo.

Enervated by his too powerful love, Nebo cannot gather the virginal flower of her whom he loves.

There is in this chapter a surprising description of coition which resembles those of Zola as much as a gold and azure butterfly resembles a beetle.

"The Sacrifice." "Then the harp glittered in his hand; he rent his purple robe; torn in all its length, it opened on his rosy nudity.

"With a sudden gesture, he threw bundles of resin into the four tripods, and four thick columns of smoke rose up and united in a stifling blackness; as soon as they touched, they could no longer see one another. At Psyche's moment, at that instant which precedes the great rending apart of the veil of feeling, that

last hesitation on the threshold of the mystery of the body, what will the gloomy passion say?

"Usually, the bestial assault of the man takes away from the woman the reflective consciousness of that which is about to occur; the physical violence which she undergoes obscures her thought, and, shaken in body, she loses grasp of her mind: the transition from desire to possession is so sharp that everything; both pleasure and suffering, is swept away in the confusion.

"In this case, the virgin, with unclouded mind, saw the approach of her fatal defeat. Never had it seemed to her to threaten so much the perpetuity of her love; an intuition came over her that all their finer feelings, by becoming carnalized all at once, would be subject to the laws which ordain that everything that is flesh will one day become corrupt, decayed and annihilated. If Nebo had only, in the course of his recitation, questioned her will again, she would have said: 'I am still your sister.'

"'But to-morrow?' said the young man, who seemed like a phantom in the smoke which covered his nakedness like an opaline shroud. She was afraid of this lover who overheard her thoughts, and answered them at the moment of their conception; she was afraid of this being who was so calm at such a moment; all the awfulness of the magician's power, his extraordinary acts which she exaggerated, and his serenity in the presence of lust, which she had been able to estimate; and lastly, the deplorable feeling of humiliation of a woman saying to herself, in taking me he pays allegiance to my animality; all this agitation overthrew the idol, who again became the timorous, loving woman desiring to be satisfied with the *extaticon* and the *osculon*.

"The reddish spot disappeared from the purple, and the naked silhouette of Nebo stood out against the odorous haze; then nervously, and with a sound as of an animal in a thicket, he poured roseleaves upon her with both his hands, covering her with them as with a veil and defence, with adorable ingenuity. Whether he put into it a pride of personal conception,

or wished for a more heroical surrender, Nebo stood motionless, without yielding to the adorable grace of this modesty. He wished to embark for Cythera without any affectations, however delightful they might be. His strange æstheticism admitted of but one celebration of stupration, commenced in Chaldæan mystery, and accomplished in pagan refinement; in the hall filled with hieratic perfumes, the woman upon whose naked skin the rose leaves fell, seemed to him as much out of tune as the scent of patchouli on the leaves of a Bible. He wanted the consent of her actions, and still more the appeal of her body. The young girl understood him, she silenced her pride and her shame: she closed her mouth to the voices of religion and education, with one gesture she swept the roses and lilies towards Nebo and, half raising herself, she opened her fair arms:

“‘You wish to hear but one prayer; well, my Nebo, I pray.’

“Then, with an effort towards the style and movements of a basso-relievo which told of the immense empire which he had over his feelings, he bent his knee on the edge of the couch, and grasping the arms which drew him on, and resisting them, he fixed his deep look in Paule’s eyes.

“They were beautiful, thus; obscenity fled before the mighty artist; up to now, he had saved it all from the commonplace, no mimic detail had been out of tune in the ritual: and the sculptor of King Eros was proud of his amorous action which remained as ornamental as a masterpiece.

“His looks fascinated the virgin.

“‘No! no!’ she cried, with a violent start. ‘You shall not send me to sleep. You have made me believe in the reality, I do not wish for sleep.’

“And as Nebo opposed her movement, she clasped him in her arms with the strength of a woman distraught, lifted him from the ground, dragging him down upon her, and embracing him as if he had been the male and she was violating him.

"The flames in the tripods flickered and languished. In the temple, where just now a firm voice was uttering incantations, two breathings alone could now be heard, with an indefinable sound of carnal struggle, crushing the flowers. A deep meditation pervaded this mysterious atmosphere, a mysterious silence vibrated there.

"Was it a stifled cry? it was hardly perceptible; the flames in the tripods had almost died out.

"The analysis of opposites: in boudoirs and torture-chambers, a carnal effluvium arises, and a smell of flesh floats around: the apparatus of pleasure and its emanation are incredibly like that of tortures and their exhalation. Can it be that we are the dupes of a traditional categorization, handed down to us by our predecessors to divide sensations into the agreeable and the painful, as if a saintly woman possessed by Antinous would not suffer more than by impalement on a bloody boar-spear. The highest entity, that is to say the creature who differs absolutely from all those in the series, will always be deceived in his search for pleasure by customary paths.

"The flames in the tripods are dead, a heavy obscurity conceals the lovers. Perhaps a kiss creeps in and makes itself heard? Perhaps a heart-breaking deception creeps in between them.

"Foolish dreamer! he has made the preliminaries so divine that his spirit trembles and is unable to follow and maintain the ideal progression of stupration.

"This time, really the silence no longer vibrates: it is that of sleep, or rather it is horrible. One might think that grief is spreading its great black wings like a funeral canopy over this first pleasure. One might think that the hierophant had forgotten the ritual, his eloquence extinguished like the tripods: a wind of death passes over the lovers. Through the silence, their passion flies away, diminished.

"Through the silence, the voice of a woman deceived and almost ironical, cries:

"'Oh! Pontiff, is this all with which the idol inspires thee?'"

And with this exclamation of the amorous woman deceived in her physical love, of the woman who wishes not to *rater*, (according to an expression of our 18th century erotics), with the Pontiff, we will close the volume of Physical Love.



APPENDIX



THE PREAMBLE.

IMPORTANCE OF AN ACQUAINTANCE WITH THE PHYSIOLOGY OF WOMAN FOR THE STUDY OF PHYSICAL LOVE.

To have no acquaintance with the physiology of woman, and yet to wish to understand physical love, would be to put the cart before the horse. If we have relegated this part to the end of the volume, it by no means follows that the reader must wait to read it until he comes to it in the due order of the pages. On the contrary, we strongly advise him to commence its perusal after the comparison of the love of the superior mammals and anthropoids with that of man.

By doing so, the theories and opinions of the different authors will be more familiar to him, and easier to understand; he will also be better able to appreciate them. It must not be forgotten, that without the marvellous implement of love called the vagina of the woman and its annexes, love would not exist. But, it will be said, you are holding very cheaply the *Tribades*, *Gitons*, and *Pederasts* who cultivate *unisexual* physical love, and obtain from it pleasures which they prefer to those of natural love. This is true, but it is forgotten that this is a question belonging to psychopathy, for we have proved in our complete study of inversion that these antiphysical individuals are more unfortunate than culpable. The inverteds be-

longing to both camps undoubtedly possess the organs of their sex, but the character, habits, tastes and passions of the other sex. And here, once again, the spirit is subdued by the flesh: the exception therefore confirms the rule.

The physiology of woman, upon which her sexual life completely depends, is therefore the bright torch which throws a clear light upon the laws of Physical Love. The dominant note of this love is to be found in that phrase of La Bruyère: "Women attach men to them by the favours which they accord them; men are cured by these very favours."

And this is very true! Let us give some thoughts and maxims regarding women and their way of understanding physical love.

A Woman's Thoughts. "Love raises the woman above the man. The latter too often thinks only of the egotistical satisfaction of his pride, and especially of his pleasures, while the woman, a sublime insensate who does not reason, but devotes herself, thinks far more of the happiness which she gives than of that which she receives."

*Madame R****

Maxims.

"The winds are Love's, the horizon is in flames,
Every woman, this evening, ought to wish to be loved."

Alfred de Musset.

"It is not thoroughly decided whether the last favour is a certain proof that the woman loves him to whom she grants it."

Ninon de L'Enclos.

"It is, says someone, at the age when women are beginning to be less able to inspire love that they know best how to love."

Anonymous.

"If it be true that there are few heroes for the people who see them closest, I may also say that there are very few virtuous women, for their own sopsa."

Crébillon fils.

"A woman was talking emphatically about her virtue and was saying that she did not wish to hear love talked of any more. A man wittily remarked: What is all this boasting about? Cannot she find a lover without saying all that?"

Chamfort.





CHAPTER I.

PREPONDERANT INFLUENCE OF THE WOMAN IN LOVE IN ALL AGES OF HUMANITY.

Preponderant Influence of Woman in Love in all Ages of Humanity.—General Observations upon Woman.—The complete Study of Woman is an Impossibility. Authors who have nevertheless attempted it, (Roussel, Moreau de la Sarthe, Virey, Mantegazza, Lombroso, Letourneau).—Sentiment is the Corner-stone of the Physiology of Woman.—Is Woman an Angel or a Demon?—Fellow-feeling among Women.—Various Definitions of Women by Physicians, Philosophers, Poets, and Writers of Ancient and Modern Times.—The Logical Plan to follow in studying the Physiology of Woman.

The Woman's Part in Love, in all Ages of Humanity. History shows us that if love is woman's all-in-all, woman herself has been the pivot upon which mankind has always turned. The woman's part in love is, in fact, very great.

Sometimes it affects the family, sometimes it stirs the city, and at other times it exerts its influence upon the fatherland: not unfrequently it has power even to move nations and to shake a whole world. How many striking instances occur to one, some of good, others of evil; from the Biblical legend of Eve, to the Trojan War kindled by the fair Helen; from Semiramis

to Lucretia, the wife of Collatinus; from Sapho to Phædra; from Judith to Mary Magdalene; from Messalina to Fredegonde; from Marguerite of Burgundy to Lucrezia Borgia; from Diane de Poitiers, or La Belle Gabrielle to Mary Stuart; from Madame de Maintenon to the great Catherine of Russia; from north to south, from the gynæceum to the harem, from the cloister to the palace, from the drawing-room to the market-place, from the mysterious corners of the boudoir to the midst of camps, from the garret to the prison; in the most remote antiquity, as well as in modern times; in the full current of civilization, as well as in the depths of barbarism; in populous towns, as well as in the far-off deserts—we meet with it in whatever quarter we turn our eyes, and wherever we seek for causes, we find the deep, indissoluble action of woman and of love.

Woman is the Pivot of Love, and Love is the Centre, the Axis of Humanity. In the domain of private life, just as in the circle of public life, love is the all-powerful lever, the real, the sovereign motive power of actions and of men! It is the essential fertilizer, the eternal creator; it makes or unmakes us; it elevates or depresses us; it softens us, or renders us harder; it misleads us, or sets us right.

It leaves its indelible mark upon everything. And through whom? *Through Woman!*

Who is it who has said: "To discover or understand a man's acts, seek for the woman."

Wise saying!

But we have not to search. It will be sufficient for us to collect the figures of women to whose renown history bears witness.

Each country numbers its own; every age testifies to this influence of woman; a direct and patent influence in some, and indirect and vague in others; but always—whether the mainspring or the invisible thread—they play their character and take their part in the general evolution of humanity. They are the leaders,

sometimes visible. sometimes imperceptible in the great drama of humanity.

They are evoked in fable, they are sketched in legends, they are sung of in poetry, they are delineated in history.

There is no movement of the mind, no torment of the soul, no important event in public, or in private life, in which they do not in some way participate; in every work and in every action their hand appears.

Malevolent or propitious, they ruin or they save those whom they inspire; procuresses or adepts, they give the impulse to man, or, if they receive it, on the contrary, from him, they transmit the movement to others, but they are always at the spot where it takes place. Are they not the enchanting sirens by whom the heart of man has been touched and seduced from all eternity? And, in this allurements itself, do they not draw their strength, their authority and their influence?

Mistress or lawful wife, sweetheart or courtesan, no one can say that he has escaped this domination of the woman by love. The domination changes and is modified according to circumstances, or temperaments; but what woman has not created in us, at a certain time, a whole course of life, either for good or evil?

The transient impulse, quite as often as the vehement passion, is the cause, the stimulus, or the occasional motive of the majority of human actions. But, as a general rule, the effect produced is due to love.

Woman in History. The annals of history are there, moreover, to certify this preponderating action of woman.

She leaves her mark in politics; it is Aspasia who leads Pericles: she overthrows the universal equilibrium, and, for a caprice, Cleopatra lets the sceptre of the world fall from Antony's nerveless grasp.

On the other hand, she is called Agnes Sorel, and with a whisper in the ear of the effeminate Charles VII. she saves France with Jeanne d'Arc.

Her name is Marguerite de Navarre and she gives rise to the Renaissance and aids the Reformation.

She is Madame de Pompadour and, vile though she may be, she protects by her influence over the king, her lover, the Philosophers, Encyclopædists and innovators, and thus, unconsciously, prepares the way for the French Revolution.

She is Madame Roland, and she forms a party through the austerity of her love, as much as by the power of her mind.

She is Lucile, and sustains and strengthens the martyr Camille Desmoulins even to the scaffold.

She is Theroigne de Méricourt and makes heroes of the lowest children of the people, who are swayed by the loftiness of her mind or by her favours.

Woman is the Inspiration of Genius. But the part of Woman is no less brilliant in other spheres.

It is she who indirectly throws her light upon Literature, Art and Science; inspiring the artist or the poet, or consoling them, she elevates and immortalizes them. She makes them bloom through the warmth of her enthusiasm, and thus makes them fruitful by her very love.

There is Heloïse encouraging Abelard, and creating for him through her unique devotion an eternity of glory, and assuring him, through the association of their two names, an indestructible popularity in the simple heart of the masses.

There is La Fornarina, or Mona Lisa for Raphaël and Leonardo de Vinci; there is Beatrice, who guides Dante; there is Laura, who inspired Petrarch; there is Leonora, for whom Tasso sighs; there is Madame de Warens revealing Jean Jacques Rousseau to himself; there is Graziella or Elvire tuning the lyre of the poet Lamartine.

On the one hand, there are the poor young girls, the victims of Don Juan, who plead for him and make luminous the passage of this great seducer across the world; on the other, there are the fair sinners disabus-

ing Alfred de Musset of his wasted love, and drawing forth from his soul, wavering in turn between the insatiable ideal and the brutal reality, that bitter cry of doubt, and those powerful appeals to love, and putting into his mouth the terrible imprecation or the glacial irony, by the side of his sweet song; a mixture of faith and scepticism which is the note, the mark, and the summary of an epoch.

It is therefore by the Physiology of Woman that we must begin the double study of Physical Love and of the Love-Passion.

General Observations upon Woman. Woman is essentially destined to be the companion of man and to reproduce the species. These are her principal functions and it is for this that she has been created. The wife of the savage is the only woman who duly carries out this object of nature. As for the civilized woman, who is more or less enfranchised, especially with regard to reproduction, she is an artificial creature whose more and more wasted existence shatters the family first, and the race, and the country.

The study of the Anatomy and Physiology of Woman shows us that everything has been arranged so that this double object may be attained. But again, this is not all. The woman, moreover, plays a very important part in the general economy, for it is she who contributes principally to the perfectibility of the species; lastly, her mission is to preserve the type of her race.

The complete Study of Woman is an Impossibility. Authors who have attempted it. We shall therefore study Woman from a three fold point of view, but we shall not hide from ourselves that our study is necessarily incomplete. For to write a complete book upon Woman is an impossibility. A number of authors have attempted it and not one has succeeded. Medical writers have confined themselves too closely to the medical part and have merely considered the body. Poets and moralists have regarded only the

moral part of Woman. In both these cases errors have been committed.

Roussel. Roussel, a physician who lived at the end of the 18th Century, a contemporary of d'Alibert, Borden and Barthez, was the first to venture to make a complete study of Woman by collecting and grouping together in one and the same synthesis, the various writings of his predecessors. He has been less bold in the execution of his work than in the conception of his plan. He has been satisfied with bringing together the elements which are capable of being brought into contact, and having been too often separated, are most useful in showing the physical and moral relations of woman, in doing justice to her character, and in bringing forward the means by the aid of which this character is preserved, strengthened, and altered. This, no doubt is one of the most complicated and interesting aspects of the question, but it is not the whole of it. The qualities, the concurrence of which is necessary to produce a complete treatise on Woman, are, in my opinion, incompatible. Roussel, therefore, has failed in it, and his successors have not met with better fortune.

Moreau de la Sarthe. Among them, we may mention Moreau de la Sarthe, who, at the beginning of the 19th Century, 1803, wrote *l'Histoire Naturelle de la Femme*, from the point of view of Medicine and Natural History; and next, the medico-physiologist Virey, who, in 1825, wrote his work, *De la Femme sous ses Rapports Physiologiques, Moral et Littéraire*.

Virey, in this work to which the austere disciples of Æsculapius have objected on account of its flowers of rhetoric, amongst which the author has to some extent lost his way, has the merit of thoroughly laying down the problem of Woman in his first chapter. He asks, what is Woman, and gives his answer in a few lines.

"The knowledge of any creature in Nature is ordinarily confined to the examination of its shape, its structure, its physical qualities, and its organic

faculties; nevertheless, the study of our own species is far more complicated, we are no longer only the product of Nature, but also that of Art. The brute is not modified of itself; if it changes, it is under the empire of domesticity, under the hard yoke of servitude, or it is through the general influence of climate and food in the places where it dwells. Man, on the contrary, reacts upon his own nature. The different states of civilization; and education, and the kinds of life so varied in all situations and political conditions, among all the countries of the globe, exalt or depress, alter or deform his original type. And woman, that delicate creature, that flower of living nature, undergoes these profound alterations to a far greater extent than man: the proof of it lies in that innumerable multitude of affections by which her health is disordered far more than is the case among the other females of animals.

What then is Woman? She is the essential stem of our species, just as every female is among animals and plants, the centre, the principal essence of their species; she is the depositary, the original matrix of the germs and eggs. Man without Woman is not a complete being. Every individual female is created solely for propagation: her sexual organs are the root and base of her whole structure, *mulier propter uterum condita est*. Everything emanates from this focus of the organization, everything in her combines together there. The principle of her life, which resides in her uterine organs, influences all the rest of her vital economy.

* The male sex, in fact, is more external or more eccentric in generation, just as we see in flowers the stamens placed around the pistil: the male therefore is not the most important nor the most indispensable factor for reproduction; for in dioecian plants, the females are able to be multiplied by slips, without sexual union, which cannot always be done in the case of the male individuals. The female is, so to say, the soul of reproduction among all animated beings, either among plant-lice, or among other animals which engender by themselves.

"The fecund and sacred source of life, the mother, is the creature which is most to be respected in Nature; it is from her that the generations upon earth proceed; it is Eve, or the vivifying being, who warm us in her bosom, who suckles us at her breast, who folds us in her arms, and protects our infancy in the lap of her indispensable tenderness. Woman! Mother! honour of creation! what eternal homage is due to thee throughout the universe!" (Virey. *De la Femme sous ses Rapports Physiologiques, Moraux et Littéraires*. Paris. Trochard, Libraire. 1825.)

Mathieu. Another medico-physiologist, Mathieu, has followed in the steps of Rossel and Virey in his *Etudes Cliniques sur les Maladies des Femmes*, a technical work, which he preceded with *Essais Philosophiques et Anthropologiques sur la Physiologie et la Pathologie*.

Proceeding from the simple to the compound, this author, a disciple of Roussel and Virey, in his study of the diseases of the matrix, goes back to the cause.

"Regarding Woman in her physical and moral organization, it was not long before I understood that in Woman the generative apparatus is the dominant organ and often the absolute organ; therefore I never listen to a woman detailing to me sufferings, without thinking that the matrix was always there present, sending irradiations into every part of the economy, and into those which are most distant from the seat which it occupies.

"I have also understood that in spite of the chain which binds together all the apparatus and places them in mutual dependence, the nervous system seemed to enjoy in Woman an excess of vitality, and in concert with the apparatus of generation contributed to the accomplishment of the anatomical, physiological, psychological and pathological acts of which the organization of Woman is the seat.

"I have therefore been led to make a philosophical study of the generatory and nervous apparatus.....

"When entering upon the medical history of Woman. I have also considered sexuality from the widest point of view, applying to my subject those philosophical ideas which, to my mind, had been the precursors of the notions which I have acquired by reading the works of our naturalists and our modern philosophers, such as Vicq d'Azir, Cuvier, Geoffrey St. Hilaire, Haeckel, Carus, Tiedmann, Baër, Rathké, and especially by those of M. Serres and by his fresh, original, striking and progressive lectures. Their studies and researches have led one to develop this double proposition which is entirely new to science, that Woman in view of perfectibility has been placed on a plane superior to that of man in animality, and moreover that she is the preserver of the type of the race.

"I should have carefully guarded against passing over in silence the moral feelings of Woman; this study is too attractive for man not to allow himself to be captivated by it; there is, moreover, a great lesson for the heart and moral feelings, in the reflections caused by the fine qualities with which Nature has been pleased to adorn the Woman." (Matthieu. Paris. J. B. Baillere. 1848.)

Since Matthieu's work which still deserves to be read, we are not acquainted with any Physician, Scientist or Philosopher, who has studied Woman from the general point of view. The Natural, Social and Philosophical History of Woman still has to be written, and the discoveries of Science would enable a genial Scientist like Buffon or Cuvier to attempt such a work. But we are nevertheless in doubt whether it is possible to compose a really complete work.

Such is the weakness of the human mind, that it is impossible for it to embrace a single subject, great or small, in all its aspects, even when it is the easiest to study at any hour of the day, and every day of the year. Looked at in this way, Woman is like the flower of the fields, the insect in the air, the sun in the firmament, the world of worlds! God alone can

know her in a perfect manner, in all her elements, in all her relations.

Mantegazza and Lombroso. Among so many different aspects under which Woman may and ought to be regarded, we must therefore resign ourselves to making a choice. The part of the physiologist of Woman is fine enough and difficult enough for whoever decides to undertake it.

Among modern authors who have treated the subject of the physiology of Woman, we may mention two learned Italian philosophers, Mantegazza and Lombroso. The former in his numerous works upon love, has, very naturally, made a study of Woman and the place which she deserves, and notably he has treated the particular subject which concerns us in his *Physiologie de la Femme*, a study not only physiological, but also psychological and philosophical.

Lombroso has taken up the question from a more special point of view, and we are indebted to him for the learned and philosophical work, *La Femme Criminelle et la Prostituée*. This is a work of anthropology rather than of pure physiology; in our opinion, however, he has made a uniform study of the *Normal Woman*, who has been best described.

Letourneau. In regard to this matter, France has no cause to be envious of Italy, and the works of Letourneau, which we have so often put under contribution in the first part of this series, will be of essential assistance in the second also.

The reader will therefore feel no surprise if we borrow largely from the above-named authors, the present work, in short, being but the synthesis of that which has been previously written.

Sentiment is the Corner-stone of the Physiology of Woman. The fact, however, must be recognized that the physiologist of Woman has far from an easy task. He is compelled, more than any other, to make

allowance for the intervention of *sentiment*, which opens to him paths inaccessible and unknown to cooler reason. "Who, cries Virey, will fathom these impenetrable abysses, who will follow the windings of that inextricable labyrinth of caprices, dissimulations and inconstant wishes, in which there plays a keen, exalted sensibility which is more fickle than the wind and which is not always assured of its own determinations?"

As it is a question of dragging out from woman's organism the hidden thread which animates it and electrifies its various elements, as it is a question of something beyond what is apparent to the senses and understanding, as it is a question, in a word, of penetrating an invisible focus from which all the visible movements irradiate, the physiologist often requires, in his work of delicate analysis, a subtle reagent, as unmaterial as the element upon which he wishes to operate. It is by the ray of his sympathy that he will be able to dispel the thick darkness in which move the instincts and desires which he hopes to unravel. The soul alone can see and know the soul, and it is between the souls that the contact must take place in order that the light may shine. The physiologist of Woman therefore must be gifted with an exquisite sentiment. If devoid of all sentiment, he will describe the varied phenomena of Woman's life, in the same way as the natural philosopher would describe the phenomena of the Earth, were he to forget the Sun which produces and illuminates everything in it. He will have eyes, and see not.

This is precisely the need of sentiment, an imperious and incontestable need which renders the task of the physiologist of Woman so difficult. Sentiment is in his hands a torch which must enlighten and guide him in impenetrable issues, and there is a continual risk that he may be burned by it. While the poet, in his free and untrammelled course, may wander to the very height of frenzy, the physiologist, restricted even in his inspiration, must allow reason to retain the mastery over sentiment. He must not possess the ideal for

his own inspiration, but in order to be better able to grasp the real. Such is the sacrifice which is imposed upon him. He is like an historian whose heart is moved by the spectacle of all the scenes which he relates, and whose descriptions must remain sober, true and impartial. His style, the faithful image of his thought and as reserved as it, will be pure, harmonious and even elegant, but simple and free from all artifices of language, from those picturesque descriptions and from those tender invocations which good taste condemns as well as science, whose chaste and severe language he must adopt.

The rock which we have just pointed out is not easy to avoid, and all the authors we have mentioned have struck against it, with the exception of Lombroso and Letourneau, whose works which treat upon anthropology bear the hall-mark of true science. We could not say as much of Mantegazza who, in spite of his unquestionable knowledge, sometimes puts the lyric trumpet to his mouth, as may be seen from the following extract, taken from his *Physiologie de la Femme*.

Is Woman an Angel or a Demon? "Woman has been studied but little or badly. We have whole treatises upon the silkworm, upon the cockchafer and upon cats, but we have none upon Woman. And, besides, Woman is too much the object of our desires; how does this paradox arise?

"In the first place, because Woman is a man, and we have studied plants, animals, and so many other things before studying ourselves; perhaps because our image, as reflected in the mirror of science, is far from being beautiful. In the next place, because Woman, the eternal object of our desires, is always viewed by us through the prism of passion, and not observed through the clearness of a lens.

"In thinking of her, we cannot free ourselves from all our desires, from all the hymns which we have addressed in the lyrism of love; any more than from the deep deceptions and the bitter illusions which she

has caused us. Nobody is more hated than one who has been greatly loved, and who has cruelly wronged us. A little love leads only to a little hatred; it is a great love which unloosens great wrongs and great crimes.

"In the first dawn of adolescence, Woman appears to us like a rosy angel surrounded with the aureoles of Paradise; the intoxicating perfume of flowers emanates from her as from a Garden of the East and takes possession of all our being, eyes, hands, imagination and will. All the powers of our soul and all the nascent energies of youth bow before this image, which announces to us the dawn of real life.

"From this moment, Woman never lets go her hold of us: she is always with us visible and invisible, like the shadow of ourselves. She is at the bottom of all our thoughts, near to all our wishes; it might be said that the pulsations of our heart beat in unison with her own. We seek her by day, we dream of her by night, she is our vital heat and our nightmare. We think ourselves a man, and find that we are only half a man, separated from the other half which we seek for unceasingly, without relaxation or repose. We call upon her to heal the deep wound which makes our whole existence without her, but one bleeding and painful sore.

"The adolescent becomes a young man; but Woman is always there, always with us and before us. It would be easier for us to be deprived of air, of light, and of food than of one's love of women. Sometimes immersed in the pleasure of women, in order to try and despise Woman; sometimes tyrannically chaste in the hope of being able to live alone; but, slaves or rebels, humbled or proud, the rosy flaming angel is ever with us and before us, bearing in her hands the cup of pleasure or of poison! Even with our eyes closed to the light, even when dumb and blind, we see her, we feel her who breathes with us, who lives in us and has the same life.

And how could we ever calmly study this phantom

which fascinates and hypnotizes us? We might be able to sing hymns to her, and utter blasphemies against her; but to judge her with justice during our youth is impossible.

"The priest condemned, voluntarily or involuntarily, to chastity, is the most unjust judge of Woman, because he feels his whole mind revolting against this absorbing creature, who, without being asked, sits at his table with him, appears to him between the lines of his breviary, and even kisses him feverishly in his dreams at night; this is the answer given by a virtuous priest when asked to define a woman:

"Why ask of me what thing a woman is,
Of me to whom love is by fate unknown?
O blind man's heart you would distract with pain,
By asking him to tell the glories of the day."

"It is then that the Saints vomit forth, (as you will see), anathemas and maledictions against Woman! It is then that Origen solves the problem by mutilating himself.

"Woman was therefore always either adulated or scorned, the object of eternal hatred or of insatiable love.

"A strange book might be written if we were to collect together all the homages of adoration and all the blasphemies which man has laid at the feet of this daughter of Eve. After this preamble, we will give an essay from this book of the future. Let us say, meanwhile, that never has duty had so many adorers, never has demon received so many maledictions as woman!

"Why so much hatred? Why so much love?

"Because the possession of the desired woman is the joy of joys, because she is the painting of our most winged fancy in the hours of desire, and that she appears to us less than the picture, when the altar is cold and the incense is extinguished. Because after the exaggerated adoration there comes spontaneously the wrong of an unjust scorn.

"We had esteemed the desired and loved creature to be a God: we see her equal to ourselves, because she too is a man, and from this hour she is less than a man; she is a demon.

"We always look upon our companion with the lens of love or of hate, never with the naked eye. We make of her a God or Satan; and, on the contrary, she is neither one nor the other. She is only a man, a woman-man, with many virtues and many failings, just like ourselves; but her failings and her virtues are very different to ours.

"It has been rightly said that each people has the government which it deserves; but with far greater truth it might be said that, in every human society, woman is what man has made her.

"The strangest thing, however, is that we demand virtue from her, and that we do our very best to drive it away. We offer her incense, and are surprised at her vanity; we strew her path with adorations of every kind and are astonished to gather up pride, unreasonableness, caprices and follies.

Fellow-feeling among Women. "It would seem that Woman might be the best judge of herself. Well! she does not supply us with any calmer or juster judgments upon her own conduct.

"Calumniated, scorned, oppressed, she has had to go beyond all bounds in her own defence. Perhaps the only illustrious woman who has judged women with equity, has been my very great and dear friend Dora d'Istria.

"Even, under the need of legitimate defence, Woman has often been obliged to be over indulgent for herself, through fellow-feeling. Men and women form two confraternities, armed one against another, who adore while they combat one another. A woman, judging one man alone, may be just, perhaps.... But when it is a question of defending her sex, then she waves the banner of the corporation and war is declared; war, which is the triumph of violence, the injustice of

injustices. When once at war, all arms are good, offensive or defensive; all hope of justice vanishes and disappears.

"We find numerous proofs of this *esprit de corps* in proverbs and dictionaries.

"A Mother says to a daughter who has no beauty and no mind: 'You resemble a man.'

"And a Father says to a weeping, timid son: 'You are like a woman.'

"And the English carry their scorn of the Woman so far that they teach their sons never to weep.

"From all these causes which are subversive of a sound judgment there arises a number of maxims which hardly enrich the patrimony of knowledge. These causes are powerful and numerous: difficulties of observing man, violence of the passions of love and hate, *esprit de corps*.

"Thence come so many vague, vain and eternal discussions on the preeminence of the two sexes."

Various Definitions of Woman. From what we have just said, it is clearly shown that if we search the writings of Philosophers, Physicians, Poets and Writers, ancient as well as modern, for an exact definition of Woman, we shall not find one. If the problem of Love, if its scientific definition has still to be discovered, it is to Woman that we owe it. She is X., the unknown quantity of this formidable equation, in which we cannot include the moral factors which are *imponderable* and *incalculable*, (I am speaking from the mathematical point of view).

The Physiology of Woman alone will put us upon the right path and will show us the effects of them, but it will not determine the causes. And the more so as woman, increasing in her part and importance with the progress of civilization, becomes a more and more terrible sphinx.

After saying this, it was my intention to give some definitions and opinions by various authors upon women. But I have shrunk from the difficulty of making a

selection, for a large volume might be written on what has been said for and against women.

The Logical Plan to follow in the Study of the Physiology of Woman. In order to make a complete study of the Physiology of Woman, enabling the reader to form a uniform opinion, we have adopted the following plan which appeared to us to be the most logical.

- A. Characteristics distinguishing Woman from the Female of other Mammifers.
- B. The Organization of Woman as compared with that of Man.
- C. Beauty of Woman.
- D. Ages and Temperaments of Woman.
- E. History of the Varieties of Woman in all peoples in the world.
- F. What is the moral nature of Woman?

When this work was finished, not without difficulty, after lengthy researches in many works, ancient as well as modern, we perceived with feelings of terror that we had given birth to a volume of so many pages and chapters, that is far exceeded the natural limits of this work, a veritable bed of Procrustes. We have therefore, to our great regret, amputated two thirds of our work, and have only retained parts A and B, which are sufficient for the reader to be able to follow with advantage the various theories of the authors who are quoted in *Physical Love*. We have replaced in the part of the work which relates to the love-passion and its Psychology, all that concerns the moral nature of Woman, that is to say Female Psychology.





CHAPTER II.

CHARACTERISTICS WHICH DISTINGUISH WOMAN FROM THE FEMALE OF OTHER MAMMIFERS.

The Female in the Zoological World.—Does Woman, being the Female of Man, differ essentially from the Female of the great Primate Apes?—Characteristics displayed exclusively by Woman.—Direction of the Vulva.—Uterine Canal.—Presence of the Hymen.—Shape of the Pelvis and greater difficulty of Child-bearing.

The Female in the Zoological World. "The moral sciences are at the present day so intimately connected with the natural and medical sciences, that it is impossible for us to take in hand the study of the Criminal Woman before analyzing the normal woman and the female in the zoological order." It is with these words that the learned Lombroso begins the first lines of his work. These words have also inspired us with the present chapter, the greater part of which we borrow from him.

In the inferior orders of organic life, reproduction has no need of sex; it is effected by scission, by germination, by *polisporogamy* or by *monosporogamy*. In all these different cases generation is *asexual*; the fundamental phenomenon of reproduction—from the very first gleams of life—is always the same: a fragment is detached from an organism, lives and develops henceforth in an autonomous manner.

From asexual generation, we pass on through a series of transitory forms, (hermaphroditism, alternate generation), to sexual generation: here, the division and abandonment of a part of the organism is not produced directly by an internal organic necessity, (increase of size), but indirectly through an external affluence, namely: fecundation by the male.

In sexual reproduction however, the principal fact, the development of the parts of the organism which form the new creature, is effected almost entirely at the cost of the female.

Relation of Size, Strength and Structure between the two Sexes. Superiority and Inferiority in the Female. "In the inferior animals, according to Milne Edwards, the individuals of the two sexes are only distinguished from one another by the characteristics of the reproductory apparatus.

"It was believed, in fact, for a long time that there were only females in certain zoophytes, and in several kinds of molluscs the males are to be distinguished from the females only at the time of reproduction.

"But when differences between the two sexes begin to display themselves, the influence of the female is always superior."

"The learned Professor Emery when questioned regarding this, wrote: 'I believe that the superiority of the woman is primitive, and justified by the more important part which she plays in generation.'

"This evident superiority is shown very clearly by the fact that there are some orders and species in which the male does not exist, and others in which his function is of the very slightest importance.

"In some Crustaceans, of the Phillopodes group, Emery writes to us, the male does not exist, and generation takes place by parthenogenesis in the same way as among the hymenoptera, (*Rhodites rosæ*).

"There are some genera in which the males live for only a few months, and in the following months several generations succeed without the intervention of the male.

"Among the Daphnidæ, for instance, the females, which are larger than the males, engender eggs of two kinds, which are called summer eggs and winter eggs; the summer eggs are developed without having been fecundated, the winter eggs on the contrary, after fecundation. There is therefore a mixture of parthenogenesis and gamic generation. Another instance of the superiority of the female is furnished as by the Anilocra and analogous kinds, (crustacean parasites of fishes): while they are young, they produce sperm and have the copulative organs of males, and therefore perform the functions of males. When they have attained a perfect development, the testicles and penis become atrophied, and on the other hand, ovaries and volume are developed and they become females.

"When males and females exist at the same time, the female is always superior to the male in size, strength, number and duration of life.

"Among the Calighi, the females are extraordinarily more numerous than the males.

"There has always been a question whether the Rotiferæ, called *urehm* were or were not hermaphrodites, without anyone having succeeded in finding the male organs of generation. It has been discovered that in almost all these species only females were seen, and in cases where males, were seen they have a subordinate function and are hardly tolerated in it.

"Upon the Brachiopodes generally, Brehm says; 'In almost all these species the females considerably surpass the males in number. In some of the commoner species, like the Apus, the males have only recently been discovered.'

"The females are not only more numerous in these species. but they are also larger, stronger, and of a more complex structure.

"In the Bopires, (Rissopodes), the females are larger than the males.

"Among many of the crustacean parasites, Emery writes, the female is large and the male very small and almost a parasite of the female.

" We may also add that the female lives longer than the male. (Weissmann's *Essays on Heredity*.)

"In the same way, the males of those singular little parasites of bees, (*Strepsiterae*), live only for two or three hours in the state of maturity, while their females live for eight days. The female therefore lives nearly sixty-four times longer than the male. The explanation of this difference can easily be given, for a longer life in the male would be useless to the species, while the females are viviparous and must therefore bring their brood to maturity.

"In the *Phylloxera vastatrix*, the males live for a shorter time than the females; they do not possess either the aspiratory proboscis or the intestine. (*id.*)

"In the same manner the males of the Rotiferae, having neither mouth, stomach, or digestive tube, must no doubt live for a much shorter time than their females, which are provided with a complete digestive apparatus. (*id.*)

"The dwarf males of certain *Copepodes*, living as parasites, and the complementary males of the *Cirripedes*, are also devoid of intestines, and must live for a shorter time than their females; and the males of the *Embonocides* are able to feed, but die after fecundation, while the females then adopt a parasitic mode of life and live for a longer period while they are producing eggs. (*id.*)

"Even in the higher degrees of the zoological scale the superiority in size and strength of the female over the male is frequently apparent.

"The female spider is larger and stronger than the male, with the exception of certain species such as the *Argyroneta aquatica*, in which Brehm says that the male is more vigorous and measures 14 mm. in length, while the female measures only 11 mm. (*Vie des Animaux*. VI. p. 627). But in almost all the other species the difference is in favour of the female. The female *Dolomedes* is a centimètre and a half longer than the male. The female of the *Tigenaria domestica* is 16 to 18 mm. in length, and the male 10 mm. It

is easy to see in their union how the strength of the female is dreaded by the male.

"When the male spider, Brehm writes, desires accouplement, he approaches the female slowly and with great prudence, endeavouring to find out if she is disposed to welcome his advances, or inclined to regard him as an excellent prey for her dinner. If the female is favourably disposed, the male advances rapidly, and touches alternately with the two points of his feelers the abdomen of the female and then quickly retires, so as not to be the victim of his lady (*id.*).

"De Geer has seen a male seized by the female while making his advances, enveloped by her in her web and devoured. (Darwin. *Origin of Man.*) The small size of the males may therefore also be a result of selection, for the smaller males can withdraw more rapidly from the snares laid by the female. Perhaps there is another reason: according to Darwin, the males are smaller in order that they may be able to develop in a shorter time and be ready in larger numbers for the wants of the females. (*id.*).

"We find that the superiority of the female is also noticeable in the *Hemipterae*, in which species the females are almost always larger and stronger than the males, (*id.*), and also in the *Hymenopterae*. We may mention the *Rhodites rosea* where the male sex does not exist, (Emery). The superiority of the females over the males in the case of bees, wasps and ants is such that the whole of their very complicated social organization rests upon this superiority.

"In June, the males and females of ants emerge from the chrysalis; in July and August, the males leave the nest, and fly about at the same time as the females with whom they accouple; but they do not return, and live for only a short time after fecundation. On the other hand it is absolutely certain that the females live for years in the interior of the nest and also continue to lay fertile eggs: aged females are sometimes found whose mandible is in certain parts worn down to the hypoderm.

"In the same way, in bees, the Queen, who is the reproductive female *par excellence*, lives for as long as five years, (generally for two or three years only), while the workers, (the unfertilized females), live for seven or eight months, and the males for four months.

"In bees, the female workers are charged with the whole of the social labour, while the only duty of the males is to fertilize the Queen; they are parasites. Let us also observe that, among bees, accouplement takes place only once, as in almost all the *Hymenopterae*, one fecundation being sufficient for the whole life, and besides that there is also gamic generation, parthenogenesis. The males are born from unfertilized eggs: this is probably the cause of the superiority of the female, who plays a far more important part than the male in the preservation of the species.

"In the Termites, the females also predominate; their society is however, composed of males and females, but in their case the male has a greater importance, as accouplement does not occur only once, but is repeated.

"Among the *Coleopteræ*, Camerano says the males are generally smaller than the females.

"In fishes also, the superiority in size of the female over the male is remarkable.

"In Amphibians and in almost all the Chelonians, the secondary sexual characteristics do not go further than the colours and the vocal organs. No remarkable differences of size and strength in favour of the female are to be found in them; there are however, several exceptions produced by the sexual struggle.

"In many Ophidians, the male is often smaller than the female. The male lizard, on the other hand, is larger and stronger than the female, but he wages fierce combats for the conquest of the female. (*Id.*). However, the males, even in the lower zoological orders, in which they are in all respects inferior,—by one of those contradictions which we often meet with in the course of our work,—almost always show themselves superior by the differentiation of the organs, and by the variability and mobility which they preserve

even in several species in which they are in all respects inferior, (ants). This is an effect and proof of the more active part of the male in the sexual function.

"In the Crustaceans, when there is only one sex which possesses the organs of feeling and locomotion, or possesses them in a higher state of development, it is always the male who possesses them, or who possesses them in a higher state of development.

"Even in insects, the males, even though they are smaller in size, have a more complex structure and more numerous organs which serve for the accomplishment of the sexual act. Let us also note the wings, which in a large number of species are possessed by the male only and hardly ever by the females. This is explained by the fact that the males are often obliged to travel some distance in search of the female; such is the case with the *Lampirae*, the *Coccinelles*, the *Mubillides*, the *Orgios* and the *Psychichides*. Several other kinds have organs for holding the female during coition, such as the appendices of the caudal extremity in the males of the *Libellules*.

"Brooks states that by an effect of the sexual struggle, the males in insects are almost always more brilliant, and have a greater variety of colour. They have more colours, they have a song, and they have weapons, for among many insects, to selection by combat—a characteristic of mammals—is also added selection by the choice of the female: this is also noticed among birds.

"In the same way, according to Camerano, the males of the *Coleopterae*, although nearly always smaller in size, display more numerous sexual characteristics, such as antennæ, eyes in the feelers, special organs of locomotion, colours, phosphorescence, weapons and cries, while the females have only odours, phosphorescence, and some one cry or special colour. (Camerano).

"But the confirmation of the superiority of the male over the female begins in the class of birds; in birds the male regains that superiority which, already outlined in some insects, constantly increases in the higher zoological orders.

"The males of many kinds of birds are larger than the females, and in certain Australian species this superiority is so great, that the male of the wild goose is twice as large as the female. We know besides, the fierce combats of male birds in the love-season. The male almost always has secondary sexual characteristics in greater number and variety, such as rich plumage, song and weapons, without taking into account all the arsenal of tufts of hair, spreading tails, beards, tails, and crests which he possesses, and which do not serve merely as ornaments but also render his appearance more alarming.

"Thus the male of the *Neomorpha* of New Zealand has a more powerful beak; the male of the spur-winged goose has longer spurs than the female and uses them in the defence of his young. But there are other kinds, writes Darwin, in which the females are larger than the males and the explanation given of this, namely that the females have more work in feeding the young, is not sufficient. It is more probable that in many cases the females have acquired this size and strength in the struggle against other females in the conquest of the males; in certain cases in fact, the females have become more ardent in love, and the males have remained comparatively passive, and select the handsomest females. In this way, some females have acquired more brilliant colours and other ornaments, and have become comparatively stronger and more bellicose than the males. If however, the superiority of the male is uncertain in the inferior zoological orders, it becomes the normal rule in mammals.

"In all the mammals, says Darwin, the males are always stronger and larger than the female, where there is any difference of size between the two sexes. The *Cheiropterae*, the *Insectivorae*, and many of the Rodents do not however display any remarkable differences, so that it is difficult to discover the sex of each individual, and probably the vigour must also be equal.

In all the Carnassiers, especially, the differences are striking. The lion is larger and stronger, he has a

man and more powerful muscles, claws, and teeth. He has also a formidable weapon in his roar which the female does not possess. So in the ruminants, the males are larger and stronger, having complicated systems of horns, which, in the female, are in a rudimentary state. Stags have antlers, which are wanting in the female. The males and the females of certain species have horns, but these horns are always larger and stronger in the males: such for instance, is the case with the musk-ox and the bull. The male of the Indian buffalo has shorter horns than the female but they are more solid.

"In the *Cavicornes*, the two sexes are generally furnished with horns; but they are smaller in the females. Certain male antelopes have the canine teeth more developed; in musk-antelopes, the males have projecting canine teeth. In *Solipedes*, the males have well developed canine teeth, while in the females they are in a rudimentary state. Among the *Pachyderms*, the elephant and the wild boar are provided with weapons of defence which are wanting in the female. The females of the rhinoceros have weaker horns.

"In *Cetaceans*, the male narwhal has in its upper jaw two canine teeth, the one on the left being prolonged horizontally for a length of three metres, while in the female, the canine teeth are almost rudimentary.

Primates. "But the differences between the two sexes become more marked in the primates and display a striking similarity to those in the human race. While the male of the gorilla is nearly two metres in height, the female never attains a greater height than a metre and a half. In the female, the skull is more rounded, smaller, less projecting, of less weight and without any osseous crest—it assumes a trapezoidal shape, while in the male, it is of pyramidal form. In the same way, the nose is smaller and shorter; the body, the hands, and the feet are weaker, the muscles less angular, and the shoulders, the arms, and the legs are more slender. The female is still weaker, (Hartmann, *Seimmie an-*

tropomorfe. Milano, 1881.) Her canine teeth are not so pointed, or so long, of a triangular shape, and less projecting: the molar has five cuspides, two exterior and one posterior; this is also seen in man.

"The female of the chimpanzee is also smaller and slighter, its muscles are less angular, and its body much more rounded. It has a smaller head, a more oval face, and the nose more depressed; its hands and feet are smaller and slighter, and its teeth are not so strong. In the skull, the parietals descend very obliquely from the sagittal suture, which displays an osseous projection, the arches of the eyebrows are less developed, the prognathism is less.

"The female of the ourang-outang is also smaller; in its skull there are hardly any osseous crests, the upper jaw is more depressed, the lower one is smaller, and the face, although projecting, is more flattered.

"The hair in the males is always more developed than in the females. It appears also as if the female of the monkey develops more quickly than the woman, as for instance is the case with the *Coebus Agarae*.

Synthesis. "We have shown that in the inferior animals the female has a marked superiority; this superiority is maintained to some extent in the zoological world, and runs into certain species of birds. The higher, however, we ascend in the zoological scale, the more closely does the male begin to approach the female, then he gradually becomes the stronger of the two, until in the mammifers he enjoys an incontestable superiority.

"It must further be remarked that in the species in which the male is inferior in size and strength, he is often superior in variability and perfection of structure.

"According to Milne Edwards, generally speaking, the specific differences displayed by the members of one and the same genus are less in the females than in the males. In the same way, the secondary characteristics are always more numerous throughout the

animal kingdom in the male than in the female, and produce the great variability of the males.

"In the female, on the other hand, prevail the characteristics essential for the preservation of the species, which are more fixed. Everywhere, she displays a greater monotony of organization, justly defined by Milne Edwards as 'a tendency to represent the medium type of the species.' We shall have occasion to verify this in the psychology of the normal and criminal woman.

"This applies to the more important part played by the female in the reproduction of the species, and to the struggle for the possession of the female. We have already seen that the principal function of reproduction devolves upon the female, and that the male has only a secondary function in it.

"These different parts in reproduction being granted, it is very evident that the female must originally be larger in order to be able to nourish that portion of herself which is intended to form the new being. The male who is intended to produce the fecundating liquid and undergoes less organic wear and tear, may be of inferior size. But the struggle between the males—a struggle originating in their more ardent sexual desires and in their greater numbers—has developed in them, in proportion as we ascend to the superior orders, their size and strength, and has increased the superiority in the structure of the male, which we have even remarked sometimes in the inferior orders.

"But this evolution of the male may have arisen owing to a potentiality of development superior to that of the female, a potentiality innate in the male, even in the inferior degrees of the zoological world, which is attached to the less important part which it plays in generation.

"Since there is, according to Spencer, an antagonism between reproduction, growth, and structure; since fecundity in animals is in inverse proportion to the development of size and structure,—we can understand

that the female, whose more important reproductory functions entail a greater organic wear and tear, has an inferior development and differentiation; and that the male, for the contrary reason, has greater scope for development.

"We can also understand how, under the influence of certain conditions of life, the male who at first is smaller, can develop more than the female.

"This is so true, that although the female of the superior orders and woman are smaller than the males, it is on the contrary the most favourable nutritive conditions which determine the birth of a female. According to the numerous experiments of Jung, Siebold, Giron, and Dusing, throughout nearly the whole of the animal kingdom and in the human race, an abundance of food is favourable to the birth of females, while an insufficient diet tends to produce individuals of the male sex. This therefore shows us that the initial quantity of matter necessary to produce a female must be larger than that necessary to produce a male. Therefore, if in spite of this more favourable condition, the female in superior animals remains smaller than the male, this is very probably because the functions of reproduction and the expenditure of organic forces which they entail arrest the expenditure of matter, which would produce a greater development.

"The male is therefore a more perfect and more variable female, owing to the greater development attained by the secondary sexual characteristics in him; this is also shown us by the fact—remarked by Milne Edwards and Darwin—that the females of ripe age, in the whole animal kingdom, resemble the young males whose sexual characteristics are not yet developed.

"According to Brooks also, the male is more complex and more progressive, while the female is more simple and more conservative. Certain conditions of favourable existence being granted, the female is superior; when these conditions are unfavourable, the males,

through their tendencies to variations, import a greater plasticity into the species, although sometimes maternity produces certain modifications in the female, such as the sting in the *Hymenopterae*.

The superiority of the male, primitive as to structure, but recent as to size and strength, results from certain conditions of special life. In default of the latter, the anterior condition gains the upper hand, that is to say, that the superiority of the female reappears.

Certainly, writes Emery, certain conditions of life, (parasitism, sedentary life, etc.), which require a rapid multiplication to profit by abundant but precarious food, must revert to the primitive condition, that is to say, to the predominance of the female, or even to the exaggeration of that system, to the disappearance of the male."

(Lombroso et Ferrero. *La Femme Criminelle et la Prostituée*. Felix Alcan. 1896.)

While adopting Lombroso's conclusions, it appears to us to be advantageous to complete them.

Does Woman being the Female of Man differ essentially from the Female of the greater Apes? This question is one of those which have perplexed scientists the most from the time of Buffon to our own days. It has been answered by Topinard, whom we have quoted in one of our previous chapters. We refer the reader to this extract, and add a few fresh arguments to those which have already been given. The characteristics which differentiate Woman from the female of other animals are 1st, those common to the two sexes; 2nd, those presented exclusively by Woman.

Characteristics common to the two Sexes. The first are very numerous; one of the chief consists in the way in which the head is joined to the trunk; this junction is of such a kind that the head rests upon the body almost by its middle, and the eyes are

not turned heavenwards as the poets say, but are placed so as to sweep the horizon. The human race alone possesses the *occipital foramen*, a wide aperture situated at the middle of the base of the skull, and in the direction of the centre of gravity.

The other characteristics, which are connected with these dispositions and which contribute with them to the perpendicular position, are, (not taking into account the osseous structure), the shape of the foot and the reliefs from which result the buttocks and calves. The latter are possessed by the human species alone. The other characteristics common to the two sexes are the rounded shape of the head, and the facial angle, which is much more open than in the Primates. Two other characteristics common to the two sexes, but which are more marked in the woman, are offered us in the shape of the neck, and the happy combination of the undulating and serpentine lines of the surface of the human body.

In the majority of animals, the neck appears blended with the body, or is of excessive length: the head does not rest upon the trunk, it is attached to it and, as it were, subject to it through its position and direction. In man, on the contrary, the neck is a very distinct part, a veritable column, the cylindrical shape of which is an agreeable contrast to the spheroid of the head, and the level surface of the upper portion of the chest.

These characteristic dispositions of the neck, the graceful movements of this part, the undulating lines which indicate its insensible and gradual reunion with the head and torso, are still more marked in the woman, and form one of her principal attractions, deserving the eulogy which has been passed upon it by many poets. As for the flexuous and serpentine lines to the effect of which we shall draw attention when speaking of beauty, no animal displays such a large number, or such a happy combination as man; it results principally from the general disposition of its parts, the articulation of which is never straight

or angular; it also depends upon the fineness of the skin underneath which the muscles are clearly visible.

It is evident that this new order of characteristics of man acquires in the individual female a more marked and seductive expression, especially in youth, when, it is necessarily produced by the play and freshness of the reliefs, the sinuosity of the contours, the transparency of the skin, the azure of the veins, the lightness and grace of every attitude and movement.

Characteristics displayed exclusively by Woman.

The most important of these characteristics are:

- 1st. The direction of the vulvo-uterine conduit.
- 2nd. The presence of the *Hymen* membrane.
- 3rd. The conformation of the pelvis, and the greater difficulties in child-bearing, resulting from the peculiarities of this conformation.

Direction of the Vulvo-uterine Canal. This canal is, as we know, one of the accessory parts of the apparatus of generation; placed, as its name indicates, between the uterus and the external aperture, it may be regarded as the vestibule of the sanctuary in which conception, and the development of the fecundated germ are effected. In quadrupeds, the direction of the organ is almost such, that its axis is parallel to that of the abdomen: in the woman, on the contrary, the same conduit runs upwards and backwards; a direction from which it naturally results that in the conjugal union, the most natural attitude is in the situation, in which not confining himself, like the animals, to a local pleasure, man embraces his companion, is intoxicated with her pleasures, follows the progress of her emotions, knows and tastes all the details of the pleasure, is happy through several senses, and combines all his faculties and all his powers in the exercise of the most important function.

Presence of the Hymen. "Men, says Buffon, jealous of any kind of preeminence, have always

attributed great importance to all that they believed that they possessed exclusively and in the first instance; it is this species of folly which has made the virginity of girls a real existence. Virginity, which is a moral existence, a virtue which consists only in the purity of the heart, has become a physical object with which every man is concerned; upon it they have established opinions, usages, ceremonies, superstitions, and even judgments and penalties; the most illicit abuses, and the most dishonourable customs have been authorized; the most secret parts of virgins have been submitted to the examination of ignorant matrons and prejudiced physicians, without dreaming that such an act of indecency is an offence against virginity; that the attempt to discover it is a rape in itself; that every shameful situation and every indecent condition at which a virgin is obliged to blush within, is a real defloration."

Ancient anatomists, physicians and philosophers discussed for a long period whether the Hymen membrane really existed or was only a chimera. Among those who affirmed its existence, we may count Fallope, Vésale, Dumerbrouck, Briolan, Bartholin, Heister, Ruisch and Winslow. In the other camp we may reckon Ambroise Paré, Dulaurent, Palfyn and a number of other anatomists quite as famous.

The existence of the Hymen is now proved by science, but this membrane displays such a variety of shapes and dimensions, it is so easily alterable, that it is often reduced to a mere circular string which does not protect the entrance of the vestibule. We know that the Hymen, during childhood, is very thin, is easily broken, and is destroyed either when the the external parts of generation are wiped in a rough manner, or when the child herself, intentionally or unintentionally, contracts *Lesbian* habits. It is to circumstances such as these that we must attribute the observations upon which the negative opinion of Paré, Dulaurent and others was founded.

For all that I have said elsewhere about the Hymen,

I refer the reader to Vol. I. Anatomy, of my *Ethnology of the Genital Sense*. I am content with adding the following philosophical remarks. In the female of all Mammifers, the lower extremity of the vulvo-uterine canal is surrounded with a spongy organ, susceptible of a pleasurable enlargement, a veritable erection, which is keener and more marked when the habit of pleasure has not as yet diminished the vitality of the parts, and necessarily renders the first approaches of the male more or less difficult, bringing pain into the path of pleasure. The presence of a membrane which, augmented and strengthened with age, forms an absolute barrier, is a further difficulty in the case of the woman, and an obstacle which it is often difficult to overcome, and which under certain circumstances may require a considerable effort on the part of the man.

To attain pleasure only in the midst of the laceration and pain, and to give birth with an excess of travail and anguish which is due to her conformation, are therefore two peculiar characteristics of the woman which are well worthy of attention.

Let us consider a few details on the latter.

Shape of the Pelvis and greater Difficulty of Child-bearing. In Woman, the osseous pelvis in which the trunk terminates and which forms its base, displays superiorly and anteriorly a wide cavity, which is occupied by several organs, principally those of generation. In quadrupeds, the axis of the pelvis is in the direction of that of the stomach, and the foetus can be expelled without any expenditure of force or deviation, and *accouchement* is effected with great facility. In Woman, on the contrary, the pelvis forms an angle with the trunk, their respective axes cross, and when the matrix makes an effort upon the foetus, its ejective force does not act in a straight line: there is an absorption, a decomposition of movement; from this results a longer accouchement, more violent contractions, and sharper pains.

The sensibility, augmented by the very circumstances

of our social condition, adds no doubt greatly to these difficulties; but the principal obstacle evidently arises from the disposition of the skeleton, and characterizes the woman in all states, and among all peoples and nations, in the confined conditions of an almost savage life and in the midst of the resources of civilization. It is principally a question of the conformation of the pelvis, and of the width and dimensions of the vulvo-uterine conduit. The Annamite women, who are very narrow, give birth with difficulty, and have to remain in bed, *without moving*, for forty days and forty nights. Negresses, on the other hand, give birth almost without any pain, and get up two hours after, in order to go and wash their child. The *cantinière* of the Bataillon de Cayenne, la Mère V . . . , who enjoyed the embraces of a whole section of Bavarians at Bazeilles, gave birth in my presence to a fine, lusty boy, to whom I stood as godfather. That same evening she was serving again at the wine-bar, and eight days after recommenced her amorous engagement. (See "Genital Laws: their Observance and Violation".) It is true that she merited the title of *Vasta*, if public rumour may be credited.





CHAPTER III.

THE ORGANIZATION OF WOMAN COMPARED WITH THAT OF MAN.

Differences and Resemblances between Man and Woman.—External Shape and Appearance.—The Hair and Beard.—The Skeleton in the two Sexes compared.—Muscular System.—The Brain in its Relation to the Sex.—Weight of the Brain.—Apparatus of Respiration.—Apparatus of Circulation.—Apparatus of Digestion.—Organs of the Senses.—Homogeneity of the two Sexes.—Parallelism of the Sexual Organs in the two Sexes.—Rousseau's Opinion of Women.—Religious Opinions upon the Common Origin of the two Sexes.—Mental Constitution of Man and Woman.—Affective Faculties.—Intellectual Faculties.—The Natural Equality of the two Sexes is a False Idea.

Differences and Resemblances between Man and Woman. We began this study of Woman by saying that her mission was: 1st, to be the companion of Man; 2nd, to become the mother of a family; 3rd, in the general harmony to be the preserver of the type of the race. Let us commence our discussion of the third proposition by drawing a comparison between man and woman, which will lead us to establish the differences and the homogeneity of the two sexes. Our comparison will rest upon the following points: Shape and external appearance. Skeleton. Muscular System,

Interior Organs. Organs of the Senses. Mental Constitution.

Shape and External Appearance. Man and woman, identically the same as to primitive organization, are yet entirely different both morally and physically, and the more the sexuality is pronounced, the more pronounced also are the differences which characterize them.

The man is larger and stronger than the woman; all his tissues bear the impress of greater vigour. His shape is more sharply defined, his features are coarser and more angular, and his muscles are more pronounced. If I may borrow an idea from statuary, I should say that, as compared with woman, he is a work of art in which the finish of the sculptor's hand is lacking. Woman, more graceful, more regular, gains in delicacy and beauty of contour what she loses in vigour: she has not been endowed with strength, but she has her own grace and beauty. The plastic beauty of each of the two sexes corresponds, as far as Art, which is the Interpreter of Nature, is concerned, to different conditions, as may be seen by comparing the Venus de Medici with the Farnese Hercules. But the characteristics which form the beauty of each of its types are far from appearing everywhere the same, and reach this development only in the highest and most civilized races.

It is a well-known fact, generally speaking, that woman differs far less from man in her constitution among primitive and savage tribes, than among civilized nations. This no doubt results from the conditions of existence for each sex differing in proportion as the social state which determines them is more or less advanced. Sexual selection is then exerted with more intensity to develop the characteristics peculiar to the feminine type, the tendency of which is to separate further from the masculine type. The influence of the mode of life, of habits and customs, contributes to this result, and it is owing to this that, in the lower classes,

the woman engaged in laborious occupations more resembles a man than is the case in the higher classes. From the whole of the facts which have been observed, we may draw the conclusion that the two sexes differ from one another in appearance and external shape in proportion to the civilization of their social environment.

The Hair and Beard. One of the most striking features which differentiate the two sexes consists in the unequal development of the pilous system, which is always richer in the man. This characteristic indeed displays considerable variations, particularly in different races, variations which apply not only to the abundance, but also to the distribution and even to the structure of the hair. The beard, which, in Indo-European races, marks the man with such a characteristic feature, is very sparse or wholly wanting in other races, such as the Malay, the Annamite, the Siamese, the Chinese, and the Japanese, in fact, in nearly the whole of the Yellow race. The Redskin has but very little hair; as for the Black race, although it has more hair than the Red and Yellow races, it has far less than the White race. A negro is hardly ever seen with a full beard until he is an old man.

We shall not proceed to investigate with Darwin, ⁽¹⁾ and Grant Allen, ⁽²⁾ the causes of the localization upon certain determined points of the body, which are, in hairy races, in the case of man, the face, the stomach, the armpits, the anus, the arms and the legs, often upon the shoulders and thighs, and always upon the abdomen. From the pubis, in the case of man, the hair ascends, if he is hairy, as far as the navel. In the woman, if the hair on her head is longer and thicker than that of a man of the same race, the hair does not appear elsewhere, except at the arm-pits and on the Mons Veneris which it covers, forming a kind of triangle, the apex of which descends to the clitoris,

⁽¹⁾ Darwin. *The Origin of Species*.

⁽²⁾ Grant Allen. *A Problem of Human Evolution*. ("Scientific Review".)

while the base forms a very clear delimitation with the skin of the stomach. Some women, however, of the Indo-European races, generally dark-complexioned, have hair as far as the umbilic, and even round the anus, but this is a very rare privilege.

From this comes, (in order to show the great difference which there is between the energy and vigour of the two sexes), the origin of the French popular saying which, in order to show that a man has courage and that he is a male, sets forth that: *il a du poil au cul*.

Not only do the women of the yellow race have no hair on their buttocks, but their pubis is also smooth, with a few fine hairs scattered over it, which, moreover, they conscientiously pull out. The most injurious reflection which they can make upon European women is that they have hair on their pubis, like the beasts.

Comparison of the Skeleton in the two Sexes.

The skeleton, which constitutes the framework of the body, presents, in the two sexes, differences some of which are directly connected with the special part which devolves upon them in generation, and others form part of the general modifications of the whole organism, and which are revealed with more lightness and delicacy in the different parts of the skeleton of the woman.

The Pelvis. The first differences exist in the *pelvis*: four bones enter into its composition: from each side the *iliac* bones, joined together by the pubic symphysis in front, and articulated behind with the *sacrum*, which, prolonged by the *coccyx*, terminates below the vertebral column. The pelvis in the woman is wider and lower than it is in man; its transversal dimensions are proportionately greater, so that the iliac ridges are farther apart, which makes the hips more projecting. The upper and lower apertures are larger on the pelvis of the woman, the shape of which is wider. The articular cavities which on either side receive the bone of the thigh, or *femur*, and which are called the

cotyloid cavities, are far wider apart than they are in man, which produces a greater obliquity of this portion of the abdominal member, and gives a peculiar characteristic action to the woman's walk.

The Skull. The skeleton, in the two sexes, displays other differences which are interesting, particularly those which are observed in the skull. In a general way, the woman's skull is smaller and of less capacity than that of the man. The interest attaching to the determination of the cranial capacity is very great, because this capacity of the brain which is contained in the skull, is a measure, which in many cases, it is difficult to estimate directly, whenever, for instance, it is a question of ancient types.

Regarded from the point of view of its size, the skull is, as a general rule, more developed, as Aristotle recognized, in the man than in the woman. This conclusion is drawn either from a comparison of the great curves of the skull, or from a comparison of the three principal diameters.

The measure of the curves, taken in the case of 32 individuals, (16 men and 16 women), by Saffrey, shows that each of these curves displays a greater length in the man than the woman. The same result is arrived at by a comparison of the three principal diameters.

Considered as regards its shape, the feminine skull, in Europeans at least, is not so high, and is more elongated than the masculine skull. This dolichocephaly is due to the relatively greater length of the temporal bones, and this characteristic is also found in the child, so that M. de Quatrefages remarks: "in this respect a woman remains a child therefore all her life." ⁽¹⁾

The orbital index is a little larger in the woman in the medium proportion of 3 to 100.

Taken as a whole, the skull of the woman differs from that of the man by its more delicate contours and its less pronounced projections; the superciliary arches are less prominent than in the man, the mastoid

⁽¹⁾ De Quatrefages. *L'Espèce Humaine*.

apophyses are smaller, the zygomatic arches more slender. The inferior maxillary is also lighter, and looser, with acuter posterior angles. The sexual difference, supplied by the greater lightness of this osseous piece in the woman, is very marked and has a noticeable constancy, as has been shown by an Italian anthropologist, Morselli, by comparing the average weight of this bone in the two sexes, and by establishing the connection of this weight with that of the skull in each of them.

The Limbs. We have seen that the articular cavities of the pelvis, which receive the head of the femur, being farther apart in the woman than in the man, her thigh is more oblique from the outside to the inside, and the knees closer together, which imparts to her a peculiar gait. This characteristic applies also to the axis of the neck of the femur, which carries the femoral head so that it forms with the axis of the body of this bone an angle rather less open in the woman than in the man; this difference is not very evident but is interesting to note.

A sexual characteristic is also supplied us by the bone of the arm, or *humerus*, which displays, when extended obliquely from its anterior surface to its posterior surface, a *groove of torsion*, resulting from a rotation of the bone on its longitudinal axis, a rotation which corresponds to a certain angle named the *angle of torsion*. This rotation is more pronounced in the superior than in the inferior races, and in the adult man than in the child and in the woman, from which it follows that, in this characteristic as in the shape of the skull, the woman resembles the child as well as primitive man.

Muscular System. The muscular system of the man is more powerful than that of the woman, and, by a natural correlation, the impressions, asperities, or osseous projections which afford insertion to the muscles, are more developed in the masculine than in the feminine skeleton. The muscles, being less voluminous

in the woman, do not appear in such pronounced projections at the surface of the body, as is the case in man; moreover, they are enveloped in a more abundant conjunctive tissue, the result of which is that in her the shape is more rounded, and the contours more delicate. There is an exception with regard to two parts of her body: the buttocks and the calves, which are far more developed in woman than they are in man.

The Brain in Relation to the Sex. The brain displays sexual differences, which are the more worthy of attention as it presides over the manifestations of the thought and intelligence. It is admitted in a general way, according to the results furnished by observation, that the development of the mental faculties is in proportion to that of the brain, which is their seat, and it is known that the smallness of the latter is an almost certain sign of intellectual weakness. If we compare together in this respect individuals belonging to different races, we see that the brain is most voluminous in the superior races. With regard to this, no doubt there are numerous individual differences, but it results from the whole of the facts which have been observed that there exists a certain correlation between the size of the brain and the power of the intelligence, without there being in it anything absolute. We can therefore understand the interest which attaches to the knowledge of this size in the various human types. It has been the object of numerous researches on the part of anthropologists. Now, among the results which have been furnished by the numerous observations which have been made of different series of skulls, there is one which interests us particularly, namely, that *in every race in the world* the masculine skulls have a greater capacity than the feminine skulls, and this difference is more marked in the more intelligent races. This results from a table drawn up by Topinard, ⁽¹⁾ from which we extract the following figures:

⁽¹⁾ Topinard. *Anthropologie*.

"Parisian of the present day ... 1558 centimètres carrés.

"*Parisienne* ... 1337 c. c. Difference: 221.

"Chinaman ... 1518 c. c. Chinawoman ... 1383 c. c. Difference: 135.

"New Caledonian ... 1460 c. c.—ditto Woman: 1330 c. c. Difference: 130.

"Nubian ... 1329 c. c.—ditto Woman: 1298 c. c. Difference: 31."

We see therefore that this difference has a tendency to increase with civilization.

"The difference which exists between the two sexes with reference to their cranial capacity, says Carl Vogt ⁽¹⁾, increases with the perfection of the race, so that the European man is at a higher stage above the European woman than the negro is above the negro." This question has been made the subject of an important study by Gustave Lebon ⁽²⁾, from which it appears that the size of the brain displays, in the man and woman of equal age, height and weight, a greater difference where more civilized populations are in question. This difference increases in the superior races in consequence of a greater development of the masculine skulls, and of the relatively small size of the feminine skulls, the volume of which has not increased, and even seems to have diminished.

Weight of the Brain. These results agree with those which give the average weight of the brain compared in man and in woman. The difference between the two is 113 grammes in favour of the man, according to Broca, and, taking account of the height, we should again find, according to Parchappe, a difference of 2 in 100 in favour of the latter. It is therefore proved that the brain of the man is, as a general rule, heavier than that of the woman. A difference of conformation is also observed between masculine

⁽¹⁾ Charles Vogt. *Leçon sur l'Homme*.

⁽²⁾ G. Lebon. *Recherches Anatomiques sur les Lois des Variations des Crânes*.

and feminine brains, in that the anterior portion and the posterior portion of this organ do not display an equal development in the two sexes. The first, consisting of the frontal lobes, is, in the opinion of all anthropologists, less developed in the woman than in the man, while for the second, formed by the occipetal lobes, it is the contrary which takes place. Now, it is to be observed, that the one presides over the life of intelligence and the other over that of sentiment, which makes us foresee, from the psychological point of view, a difference in the two sexes, which moreover is confirmed by observation.

A result of the very highest interest, furnished by the comparative study of man and woman, is that the sexual differences which we recognize in them, those displayed by the brain as well as those which affect the external shape, increase with the degree of civilization. The explanation of this fact is found in the diversity of the conditions of existence to which the woman is subject in the different human groups, and owing to which, in savage or barbarous peoples, her constitution more nearly resembles that of the man than it does in civilized countries.

Apparatus of Respiration. The chest of the woman is differently shaped to that of man, and respiration is performed in a different manner.

The apparatus of respiration, although less extensive in the woman, nevertheless possesses more energy than that of the man. The woman's lungs are shorter, situated higher, and wider above than below, which is contrary to what is the case with man. The woman's chest is more raised up and arched. Her thorax has the shape of a cone, the base of which is upwards, a position completely inverse to that of man's, whose thorax has been justly compared to a basket turned upside down. The mode of respiration is not the same in the two sexes: the woman raises her thorax by the efforts of muscles placed at the top of the chest, far more so than the man, who, for this act,

makes more use of his diaphragm and of the muscles of his abdomen. The woman, requiring fewer organs to breathe than the man, resists for a longer time the obstacles which the play of the lungs meets with. Therefore, if she is exposed to asphyxia at the same time as man, she succumbs later than he.

Apparatus of the Circulation. The apparatus of circulation, intimately connected with the respiratory organs, is under the same conditions. Thus, the heart of the woman, which is smaller than that of man, is situated higher.

Apparatus of Digestion. Sexuality is expressed in a very remarkable way in the digestive tube. The stomach is more elongated and smaller; but its muscular layer is thicker, the lymphatic vessels are more numerous, and endowed with greater vitality. The whole digestive tube of the woman is shorter, in proportion, the liver is less voluminous, the navel is situated higher up than that of man, and finally the whole of the stomach is longer.

The smallness of the woman's stomach obliges her to eat more frequently; besides, the multiplicity and the action of the lymphatic vessels render absorption more rapid and easy: the result of this is a more rapid digestion, but also more dryness in the intestine.

Organs of the Senses. With regard to the organs of the senses, it is difficult to discover if sexuality has any influence upon their development, so great are the individual differences and those which result from training and education, and, besides, hardly any observations have been made upon this point. According to general remark, it appears, however, that more are better endowed with respect to taste, for if we come across women who are greedy, it is only among men that we meet with real judges of good living. Thus, the majority of women are but poor judges of wines and their different brands.

We have not made any experiments with regard to the smell with the view of discovering if in this respect there is any inequality between the sexes. These we owe to two American observers, Messrs Nicholls and Bailey, who have communicated the results to the American Association for the Advancement of Science. These physiologists have had recourse for their experiments to strongly smelling substances, such as essence of cloves, extract of garlic, prussic acid, etc. Fixed quantities of each were diluted in water in decreasing proportions. Each person upon whom the experiment was made had to decide by the smell what was contained in a bottle.

This proceeding revealed in the first instance enormous individual differences in the sensibility of the smell. Thus three male subjects were able to recognise prussic acid when diluted with two million times its weight of water, while others did not detect it at its third or fourth dilution, when it was much stronger. But the most curious result of these experiments has been to establish the great difference which exists between the two sexes in regard to the delicacy of smell. The result of the experiments has been to show that the former have a sense of smell twice as delicate as the latter.

Homogeneity of the Two Sexes. These physiological differences between the two sexes are of such a class as to show us a physiological fact of high importance, namely, the *primitive identity* of the two sexes, or in other terms their *homogeneity*. It is proved that originally the embryos are without sex in the first stage of their existence, and that it is only in the second stage that sexuality is specialised by the transformation of *Wolf's bodies*, which are the primitive genito-urinary organs.

Then the *ovary* and the *testicle*, the rudiments of sexuality, appear under the identical form of an oblong, rounded and granulous body, and are dishomogenized progressively, assuming their complete form in passing

through a series of intermediate states which it is unnecessary to point out.

"Primitively therefore there is neither male or female; at a second stage there are, apparently, only females; then the organs of female appearance are transformed into male organs. All the females, at a certain period of their transformation, have therefore the appearance of being hermaphrodites, and at a certain period also, all the males without attentive examination would be taken for females. This circumstance of the disguisement of the sexes proceeds from the constancy of the mechanism of their formation."

(Serres. *Précis d'Anatomie Transcendante Appliquée à la Physiologie.*)

Parallelism of the Sexual Organs in the two Sexes. According to Mathieu, (*loc. cit.*), the general affinities of resemblance, shape, structure, connection, number, and symmetry between the genital apparatus of the two sexes indicate that they are only a pure and simple modification of one another.

It is enough to draw out a parallel table of the two genital apparatus.

<i>Man.</i>	<i>Woman.</i>
A. Testicle.	A. Ovary.
B. Epididymis, conduits emerging from the testicle.	B. Pavillon of the Oviduct.
C. Spermiduct, deferent Canal.	C. Oviduct.
D. Seminal Vesicles.	D. Uterus.
E. Prostate.	E. Uterine Neck.
F. Urethral Glands of Cowper.	F. Urethro-vaginal Glands.
G. Cavernous Body.	G. Clitoris.
H. Scrotum.	H. Labia Majora.

The differential characteristics of the testicles and the ovaries are not so clearly drawn for the analogy

to be perfectly admissible. The shape of both is oval; their structure is almost the same, for the testicles are composed of a network of numerous fine vessels, filled with seminal liquid, and interlaced with sanguine and lymphatic vessels. As for the ovaries, they are formed of numerous vesicles containing a whitish humour. They are of a spongy substance and filled with a large number of sanguine vessels. Both of them are enveloped by a prolongation of the peritoneum, and nothing more closely resembles the albuminous tunic of the testicle than the bag of the ovary. (¹).

Galien was struck with the similarity of the shape and number of these organs. In his opinion, the uterus was the scrotum, the ovaries: the testicles, and the clitoris: the penis. This idea has been shared by men of high merit, such as Hippocrates, Paulus Aegineta, Avicenna, Rodéric a Castro, Piccolomini, Ambroise Paré, du Laurent, Buffon, Daubenton, Cuvier, Serres, Geoffroy St. Hilaire. In spite of the opinion of a minority of physicians, the analogy of the genital organs is a fact admitted by medical science at the present day.

Rousseau's Opinion on Women. I cannot better conclude this comparison than by recalling a thought of J. J. Rousseau, the philosopher.

"In everything which does not refer to the sex, woman is a man; she has the same organs and the same faculties; the machine is constructed in the same manner, the pieces of it are the same, the play of one is that of the other, the form is the same, and in whatever connection we regard them, they only differ as the greater from the less.

"In all that refers to the sex, man and woman everywhere have affinities and everywhere differences; the difficulty in comparing them arises from that of deciding what belongs to the sex and what does not. By comparative anatomy, and even by simple inspection, we find differences between them of a general kind which do not appear to depend upon sex; they depend

(¹) Cuvier. *Leçons d'Anatomie Comparée*.

upon it however, but by connections which we are not in a position to perceive; we know not how far these connections may extend: all that we know with certainty is that all that they have in common belongs to the species, and all that differs belongs to the sex. From this point of view we find between them so much opposition, that it is perhaps one of the marvels of Nature that it has been possible to make two beings so alike, in constituting them so differently." (Rousseau. *Emile*.)

Religious Opinions upon the Common Origin of the Two Sexes. The idea of assigning a common origin to the two sexes is not a new one. At all times, observers have perceived the bonds of relationship which exist between them, and which, moreover, Nature has been at no pains to hide. It has often happened that men, for want of sufficient light, have fallen into exaggeration. Such was the case with the ancients, who believed in the possible mutation of the sexes, both in man and in the other animals. To their eyes, this was a perfectly clear fact. The fusion of the two sexes, which after all is profusely extended throughout the whole of Nature, must also be the result of wrongly interpreted observation; therefore hermaphroditism was one of the chimeras which antiquity cherished the most. Reproduced at various periods, it has sometimes been adopted as one of the attributes of Divinity. For this reason we find Venuses of one and the other sex, and sometimes with a beard. Minerva has not always been a goddess; in certain places she was man and woman, and known by the names of Lunus and Luna.

Indian Philosophy taught that the Divinity, wishing to animate matter, separated the two sexes which she had hitherto united in herself. This was the origin of the idol Zingana, so common in India.

St. Augustine has said that it was rare for a male to become a female, but that the contrary happened, and that Nature withdrew the virile member inside. (*City of God*. Book 3. chap. 3.)

Everyone knows the strange fable of Plato who imagined in his dreams that the Gods had formed man of a round figure with two bodies and two sexes, that the whole was very strong and very insolent, and was divided as a punishment. Apollo, charged with the duty of lengthening the skin, knotted it at the navel.

Some of the Rabbis have thought that Adam was created a man on one side and a woman on the other, and that he was thus composed of two bodies which God merely separated.

Adam an Hermaphrodite, according to Genesis. The immortal Mirabeau was imbued with this opinion and has commented on it in his *Erotika Biblion*.

"One of the points in Genesis which has singularly whetted the curiosity of the human mind is the 27th verse of the 1st chapter of Genesis: 'God created *man* in his image; *he* created male and female.' It is very clear, it is very evident that God created man androgynous: for in the following verse, (28), he says to Adam: 'Increase and multiply, and fill the earth.'

"This work was performed upon the *sixth* day; it was not until the *seventh* day that God created woman; what God did between the creation of man and that of woman is immense, He informed Adam, in fact, of all that he had created, animals, plants, etc. All animals appeared before Adam.

"Adam named them all, and the name which Adam gave them is their real name.

"Adam therefore called every animal by the name which was appropriate to it, both birds, beasts, etc.

"Hitherto the woman had not appeared; she was uncreated. Adam was still an hermaphrodite. He was able to increase and multiply by himself.

"And in order to estimate the time during which Adam was able to unite the two sexes in himself, it is enough to reflect upon what those days of which the Scripture speaks were, those six days of creation, and that seventh day of rest.

"We cannot but be truly grieved that almost all our theologians abuse this great, this holy name of God; we are wounded every time that man profanes it and prostitutes the idea of the First Being, by substituting for it the phantom of his opinions. The further we penetrate into the bosom of Nature, the more profoundly we respect its Author; but a blind respect is superstition; an enlightened respect is the only one which is agreeable to true religion; and to clearly understand the chief facts which the interpreter of the Divine Name has handed down to us, we must, as the eloquent Buffon observes, carefully collect those rays which have escaped from the Heavenly Light. Far from obscuring the truth, they can only add to it a fresh degree of splendour.

"Having laid this down, what can we understand by the six days which Moses designates so precisely, enumerating them one after the other, but six *spaces of time*, six *intervals* of duration? These spaces of time, indicated by the word *days*, for want of other expressions, can have no relation to our actual days, since three of these *days* passed in succession before the sun had been created. These days therefore were not similar to ours, nor equal to one another; they were in proportion to the work. They were therefore but *six spaces of time*. Adam therefore having been created an hermaphrodite on the sixth day, and the woman not having been produced *till the end of the seventh day*, Adam was able to procreate in himself and by himself all the time which it pleased God to place between these two periods." (Mirabeau. *Erotika Biblion*. Carrington's M.S. version. 1890.)

Whatever may be the value of this apparently paradoxical opinion of Mirabeau, it is certain that woman was made to become the companion of man. The physiological differences show it, and anatomical study confirms it, as we see in the preceding chapter. To close the subject, we shall make a comparison between the mental constitution of man and that of woman, and between their intellectual and affective

faculties, We shall find a perfect summary of this question in the work of Dr. Henri Sicard:

The Mental Constitution of Man and Woman.

"The question has been often asked if there is any difference between man and woman in respect to their intellectual and moral qualities, and if sexuality has had the effect of establishing a psychical, as it has a physical dissimilarity between them.

"The question of the equality of the sexes, from the point of view of the mental faculties, is much debated, but the numerous discussions to which it has given rise have not led to any definite solution, because, put in these terms, it does not admit of a satisfactory one. There may be, in fact, equivalence in this respect between the sexes, without there being similitude, and they may be on the same level, that is to say equal in dignity, without having the same qualities or the same aptitudes. We have not therefore to seek to discover if one of the sexes is superior to the other intellectually or morally, and to attribute to it a supremacy which would have nothing absolute about it.

"This research would be useless for the object which we have in view, and appears to us moreover to be vain. What concerns us is to determine, as we have with regard to the physical characteristics, if there are any differences of this order between the two, and in what these differences consist.

"Upon this point, it may be said, there is a unanimous, or nearly unanimous consent on the part of all the thinkers, philosophers, or physicians who have concerned themselves with the question, in admitting that there is a sexual dissimilarity. What clearly shows the nature of this dissimilarity, as a secondary sexual characteristic, is that it plainly shows itself when the activity of the sexual functions begins, at the period of puberty. During the preceding period, there is a similitude of tastes, inclinations, and aptitudes between the children of the two sexes, which, without being complete, is nevertheless great enough for them

to be subject to the same pedagogical rule, for, morally as well as physically, boys and girls as yet differ but little from one another. It is with puberty that the features which distinguish them become marked, through a kind of metamorphosis, which modifies their mind as well as their body, and gives them the characteristics proper to their sex.

"It would be as abnormal if a difference were not then established, from the psychical point of view, between the young man and the young girl, as if there were none established from the physical point of view. There could be no doubt that woman differs from man psychologically, for anyone who observes the facts without prejudice, and does not allow himself to be blinded by the preconceived idea of a chimerical equality.

Affective Faculties. "In the moral nature of the woman, it is the affective side which predominates. In that, as in her physical organization, she responds to her proper destiny, which assigns to her, in her association with man in view of the constitution of the family, a part quite different to that of the latter. Her part is to be a wife and a mother, and thus to contribute to the perpetuation of the species, as being the end to which, by a natural law, the existence of all living beings tends. The more the aptitudes which can insure this result are developed, the better does she fulfil the conditions which are those of her sex. Now, these conditions not being the same as for the man, she will better satisfy them the more she separates herself from him by the development of all the attributes which properly belong to her.

"Of this number are the moral qualities, the qualities of sentiment which she possesses in a higher degree than man, and which make her, as it were, the cornerstone of the domestic hearth. It is through her grace and beauty, through the tenderness which she diffuses around her, that she gives to this hearth all its attraction, and that she gathers around it the family

of which she is the charm and the bond. This no doubt is an ancient truth, but one which seems to be forgotten in our days and which perhaps it is good to recall.

"With regard to the sentiments, and to those in particular which join together parents and children, the woman shows a real superiority over the man. The mother's love for her children, a love which already exists, and sometimes in a very developed state, in many animals, assumes proportions in her which render it one of her most beautiful and most touching virtues. This love, by a natural law, corresponds to the need which the children have in their early days of being cared for and protected, and assures to them, after their birth, the assistance which is necessary for them to be able to live.

"Lactation, after gestation, places the woman in conditions in which the difference which exist between her part and that of man is clearly displayed. This difference is incompatible with the similitude of sentiments and mental qualities in one and the other; and thus sexuality reveals itself in this respect morally as well as physically. This is the reason why maternal love and paternal love have a different character; the former is more instinctive, more spontaneous, the latter is more intellectual and more founded upon reason. This too is the reason why the latter usually acquires more strength in proportion as the child grows and its mind develops, while the mother's fondness is manifested at the first cry of the new-born child, and even seems to be greater when it is addressed to a more helpless and feeble being. Do we not see it, in many cases, rise to a yet higher pitch over those who are affected with some infirmity or some congenital vice, and even endure sometimes, in spite of the worthlessness of those who are its object? Nothing is more disinterested, but often at the same time less reflective than maternal love, which, if it is not enlightened by the feeling of the necessities imposed by the education of children, easily leads mothers on to an excessive and regrettable weakness.

"The predominance in the woman of the affective qualities which are natural to her, is shown in a general way by more sensibility, devotion and self-forgetfulness than is to be found in man, whose individuality and character have something more personal and decided. Thus the differences of this order are more marked between men than between women, and the distance which exists between an eminent or merely distinguished man, and a man of the people, is greater than that which separates a fashionable lady from a working-woman. This explains the facility with which we often see women rising to the level of a high position, when they have not been prepared for it by education.

Intellectual Faculties. "If we now regard woman from the point of view of the intellectual faculties, we find ourselves confronted with an opinion which is strongly accredited in these days, and according to which she would be in this respect equal with man. This is the application to the two sexes of the principle of equality, which a philosophy more taken up with dreams than with truth has proclaimed as the foundation of modern social rights. Everything in Nature demonstrates its falsity, but this idea, formulated as an axiom of justice, must, by its very simplicity, implant itself in the mind of the masses, for whom it has assumed the value of an absolute dogma. Through a logical consequence, after the equality of human races and of individuals, it must lead to the admission of the equality of the sexes. We have arrived at this, and, in the name of this pretended equality, we have gone so far as to claim for woman the same rights as for man, without asking if she is fit, as the theory would require, to fulfil the same duties.

"For anyone who submits the question to an examination founded upon the observation of facts, in conformity with the scientific method, there is no doubt that woman differs from man intellectually, as in all other relations, and if the differences of this order are less evident than those of the physical order, they are none the less real.

"This is the conclusion arrived at by all those who, since the time of Roussel and Cabanis, have concerned themselves with the psychology of woman.

"Let us shortly consider in what these differences consist.

"The feminine intelligence has a considerable analogy to that of a child. Like the latter, woman has a vivid but superficial comprehension, a facile memory and a prompt imagination; but, like the latter also, she errs through want of reason and reflection, she is deficient in attention, and displays more rapidity than depth in her judgments. Impressionable and easily moved, she is superior to man in the gift of imagination, but she has not the same degree of invention as he, and her mind is not creative. M. Paul Lafitte remarks very justly that the faculties which are most developed in woman are, if we may so say, the *receptive* faculties, and he establishes a comparison between the mind of women and that of man, which appears to us to be extremely exact.

"When children of the two sexes are brought up together, he says, the girls keep ahead during the first years, because it is then a question of receiving impressions and retaining them; and we continually see women who, in the vivacity of their impressions and their memory, surpass the men who are about them. To the facility of grasping and retaining facts, add the taste of symmetry which appears innate in them, and you will understand the aptitude which they often show for the study of geometry. In the same way, in the competitive examinations of the Ecole de Médecine, you will see young girls distinguishing themselves in physiology or pathology: they have grasped the series of facts with a clearness which has struck the examiners; but the majority show themselves inferior in the clinical proofs, which bring into play other faculties of the mind. In a general way, woman seems more impressed with the fact than with the law, with the particular idea than with the general idea. If it be a question of passing a judgment upon a well-known

character, that of the man will be more exact in its general lines; but if we go on to shades of character, the woman immediately has the advantage: a familiar gesture, a word used more frequently than another, a wrinkle which appears at certain moments, a look, a smile, all is noted by her, catalogued, and appreciated at its proper value. The same differences are to be found in works of literature: the book of a woman, were she a Madame de Staël or a George Eliot, will always be of more value in its details than as a whole. No one denies the fact that women are superior to us in the epistolary style: how does this superiority arise? We compose a letter in the same way as we draw up a report or a memorandum, and we write coldly; a woman, on the contrary, writes under the impression of facts, she traces them back, leaving to each one its proper aspect, and naturally, unaffectedly, and without rhetoric she finds life and movement at the end of her pen. Habits of mind differ in the same way as faculties; she takes a pleasure in analysis and completely exhausts it; we are more interested in the bearing of things than in the things themselves. La Bruyère, in more than one way, is a feminine genius; Descartes is the type of the masculine genius: it might have been possible for a woman to write the *Caractères*, but I doubt if one could ever have composed the *Discours de la Méthode*. In one word: the faculties are equivalent, not similar: a woman's mind is more concrete, a man's is more abstract.' ⁽¹⁾

"There are, no doubt, remarkable instances which bear witness to the fact that woman is able, in the intellectual order, to give proof of a real superiority, but her mind, however great its value may be, is no less distinguished than that of man by different qualities. This is why we see her shining more particularly in the arts where the aptitudes which are peculiar to her find their best employment. In all imitation or interpretation she succeeds as well, and sometimes better than man, in translating the sentiments or passions

⁽¹⁾ Paul Laffite. *Le Paradoxe de l'Égalité*. Paris. 1877.

which she has to render or express. And so dramatic art counts as many famous names among actresses as among actors, because the talent of the actor consists in personifying a part to the eyes of the public, giving it as complete a character of truth as possible. But, if woman rises to as high a level as man in the interpretation of the works of the theatre, it is far from being so in their creation. A Molière or a Dumas, or even a Regnard or a Scribe has never been found among women, and it is remarkable that the finest literary genius belonging to the female sex, Georges Sand, had but ordinary ability as a dramatic writer.

"The art of music gives occasion for similar observations. In singing, or instrumental execution, women have supplied interpreters of as much merit as men, but in the conception of musical works, they have, so to say, no claims to put forward, and by the side of Mozart, Boieldieu, Rossini, Meyerbeer, or Gounod, what name of a composer can be quoted who was a woman? And what moreover could be proved by a single exception?

"And lastly, painting, which, in some ways, answers better to the aptitude of woman for grasping the features and appearance of objects, shows them skilful in styles, like landscapes and portraits, in which the art is above all imitative, but powerless to produce works which demand a large amount of invention, like historical paintings. Could ever a woman have painted the *Last Judgment* of Michael Angelo, or the *Transfiguration* of Raphael?

"As it has been impossible to deny the differences which distinguish the intelligence of the woman from that of the man, it has been said that these differences were not original, but acquired, and depended upon education. This is an hypothesis in contradiction with all the facts which establish the influence of sexuality, and one which no physician or physiologist could accept. Roussel has very correctly remarked: 'Woman is not a woman in one place only, but in every aspect in which it is possible to regard her.' (1)

(1) Roussel. *Système Physique et Morale de la Femme.*

The Natural Equality of the Two Sexes is an Erroneous Idea. "But, from the erroneous idea of the natural equality of the two sexes, the conclusion has been logically arrived at that a similar education ought to be suitable to them, and, at the present day, reforms have been introduced which almost tend to identify the teaching of girls with that of boys. We could not here treat this grave question of education without exceeding the limits which we have traced out. We shall only remark that this tendency is contrary to all the data supplied by a study of the evolution peculiar to each of the sexes, and that it is a violation of a natural law to submit them to the same intellectual or physical *régime*. By being brought up as a boy, the woman will more or less lose the qualities required by the part for which she is destined by her sex, and far from progressing, she will deteriorate, as, for every living being, progress consists in a better adaptation to the conditions of the existence which is laid down, and to the end which is proper to that being.

"The danger to woman of divesting herself of the part assigned to her by Nature was pointed out long ago, particularly by Cabanis, who, after indicating the path which she ought to follow, thus expresses himself:

"'If the evil destiny of women, or the fatal admiration of friends without discernment, induces them to take a contrary path; if, not content to please by the graces of a natural wit, by agreeable talents and by that art of society which they, no doubt, possess in a higher degree than man, they wish to create surprise by feats of strength, and to join the triumphs of Science to sweeter and surer victories, then nearly all their charm vanishes; they cease to be what they are in making vain efforts to become what they wish to appear, and losing the attractions without which the empire of beauty itself is but uncertain and lasts but for a little while, they often acquire the pedantry of Science and its ridiculous features. Learned women, generally speaking, know nothing thoroughly: they jumble and mix together all kinds of objects and all

kinds of ideas; their lively conception has grasped some parts and they think that they understand the whole. They are repelled by difficulties; their impatience overcomes them. Incapable of fixing their attention upon a single matter for a sufficiently long period, they are unable to experience the keen and deep enjoyment of hard thought; they are even incapable of it. They pass rapidly from one subject to another, and only a few partial and incomplete ideas of these subjects remain, forming nearly always curious combinations in their head.

"And for the small number who are able to obtain any real success in those pursuits which are wholly alien to the powers of their mind, it is perhaps still worse. When they are young, when they are middle-aged, when they are old, what will be the position of these uncertain creatures, who, properly speaking, are of neither sex? What attraction can they exert over a young man who is in search of a companion? What help can their old and infirm parents expect from them? What sweetness can they diffuse over the existence of a husband? Shall we see them coming down from the heights of their genius to attend to their children and their household? All those delicate relations, which form the charm and assure the happiness of a woman, no longer exist; through wishing to extend her empire, she destroys it. In one word, the nature of things and experience alike prove that, if the weakness of a woman's muscles forbids her entering the gymnasium and the hippodrome, the qualities of her mind and the part which she ought to play in life imperiously forbid her from exhibiting herself at the University or in the Law-Courts."

"This opinion of Cabanis regarding blue-stockings will no doubt appear rather severe at the present day, but at the bottom it is lacking neither in justice nor in truth."

(Dr. Henri Sicard. *L'Evolution Sexuelle dans l'Espèce Humaine*. Paris. J. B. Baillière et Fils. 1892.)



CHAPTER IV.

THE ORGANIZATION OF WOMAN COMPARED WITH THAT OF MAN. (*Continued*).

Sexuality is the sole Cause of the Differences of the Organization of the Two Sexes.—Fundamental Laws of Sexuality, according to J. Chevalier.—First Law: It is the anatomical Constitution of the Individual which forms the Sex; it is the Organ which performs the Function.—Second Law: Genesically, Sexes of the contrary Name attract; Sexes of the same Name repel one another. This is the General Law of the Attraction of the Sexes.—Contribution of the Woman to the Perfectibility of the Human Species.—The Matrix dominates the whole Physiology of Woman.—Opinions of Ancient Physicians and Philosophers regarding the Matrix of Woman.

Sexuality is the Sole Cause of the Differences of the Organization of the Two Sexes. From what therefore do these differences of organization of the two sexes arise, and how does it happen that they are so dissimilar, in spite of their acknowledged homogeneity? Merely from the sexual influence; from the different sexuality of each of the two sexes. It is the *genital sense*, or if we prefer it the *sexual instinct*, which comes into play, and which causes the man and the woman each to move in his or her particular sphere.

The law of reproduction is not subject to the spontaneity of the human being, it is regulated by the will of the species. The sexual instinct, says Chevalier, is essentially in the individual and not in the series—fixed, infallible, unalterable, and cannot be perfected or debased; from this arises its uniformity of action over all. We do not govern it, we are subject to it.

The better to insure her object, Nature has made it all-powerful, and has placed it immediately after the instinct of self-preservation, of which it is after all only a derived form. We have only to refer to Dr. Joanny Roux's remarks in the previous chapter.

Dr. J. Chevalier makes the laws of sexuality very evident.

We borrow the following from his work :

Fundamental Laws of Sexuality.

"Two fundamental laws direct and regulate its exercise :

First Law. It is the anatomical constitution of the individual which forms the sex; it is the organ which performs the function. "In other terms, sexuality results from a special conformation of the genital organs, to which an appropriate cortical nervous centre corresponds, an organic substratum of the sexual instinct. Their reciprocal reactions complete and consummate the sexuality, by impressing a specific stamp upon the general shape of the body, upon the mode of physiological activity and upon the mentality, determining the direction of the sexual appetite. This may be called *the law of the differentiation of the sexes.*

Second Law. Genesically, sexes of contrary name attract, sexes of the same name repel one another. **This is the general law of the attraction of the sexes.** "These laws assign and intimate to each its sexual mission. Upon their execution, depends the realization of the ends of Nature, which are summed up in repro-

duction. The second, expressing a fact of universal observation, is demonstrated by its statement alone. The first, which, on the one hand, presents sexuality as a necessary harmony, and which, on the other, attributes to all its factors a purely organic origin, which is questionable and has been questioned, requires proof.

"Physical condition, mode of functional activity, psychological condition and sexual impulsions, such are in final analysis the elements of what it has been agreed to call sexuality. They form a harmonious whole because they are united, indissociable and parallel; they all seem to have their source in an organic condition, because they are altered and disappear when that condition itself is altered and disappears. Proceeding in this order, we have therefore to consider morphology, physiology, psychology, and lastly love in the two sexual types, male and female; we will suppose them to be in full genital nativity and of a fine corporal development in the first case; we will admit that they have not yet reached, or that they exceeded that maturity, or that they are malformed as to the genital organs in the second.

"Let us remark in the first place that the sexual characteristics, or masculinity and femininity, are of two kinds, *primordial* and *secondary*.

"The primordial organic characteristic of the masculine sex consists essentially in the existence of the male sexual gland, the testicle; for the feminine sex, it is the presence of the female sexual gland, the ovary, which constitutes this same characteristic. To each of these organs, corresponds, in either sex, an adequate nervous centre, which recent investigations tend to localize in the surface of the brain, not far from the olfactory centre. In what does the adaptation of this genesic centre consist? Does it result from the histological structure, or from a certain functional arrangement, or from a molecular condition of the cerebral cellules, different in the two sexes? Neither histology nor histochimie can teach us this, and in the

species, these are problems which it is of little importance to solve. And so, we can only make hypotheses upon the subject of the psycho-physiological mechanism, either as regards their reciprocal reactions, or as regards their action upon the other cerebral centres, or inversely of the action of the latter upon the former. The desire seems sometimes to result from the direct bringing into play of the cortical nervous centre by impressions coming directly from the periphery, and due to the turgency, to the hyperhæmia of the genital glands and annexes, to the spermatric secretion, to the ovular secretion, excitations following a centripetal course; sometimes from the irritation of a neighbouring centre produced by remembrance, the representation of imaginary scenes, conversation, reading, sight or smell, which centre reacting upon that of the sexual instinct influences, mediately, so to say, and following the centrifugal path, the genital organs. Whatever may be the case with the genesic form and the association of the cerebral centres, we may admit that the two pieces of machinery, the gland and the centre, are intimately connected and subordinated one to the other, that in one word they cooperate."

Chevalier then draws a comparison between the external and internal organization of the two sexes. He there compares them from the point of view of moral sensibility, intelligence, and character, and he arrives at almost the same conclusions as those in our previous chapter. It appears to us however to be worth while to reproduce them.

Differentiation of the Two Sexes. "To sum up, the two sexes differ profoundly in reference to their mental constitution which does not imply non-equivalence. Man is an intellectual being, woman an instinctive being, and, in generalizing, it may be said that one represents mind and the other nature. If together with Science we admit that a close relation exists between the dimensions of an organ and its power, between the weight of the brain and its faculties, this conclu-

sion furnished by observation may be deduced *a priori* from comparative anatomy. The brain is in fact more or less heavy and differently shaped in the two sexes. In the one, more voluminous in a general way, it is developed in height and especially on a level with the anterior regions which direct the intellectual life; in the other, which is smaller as a whole, it is developed in the antero-posterior direction and especially on a level with the posterior regions which direct the life of sentiment. Anatomically and psychologically, man is frontal, woman is occipital. The one, by virtue of a greater plasticity, has arrived at a more advanced phase of culture and progress; the other, less subservient to civilization, has allowed herself to be distanced; in a number of points, especially in her impulsive character and her tendency to imitation, she resembles the child, the primitive man, and the savage.

"It would now be difficult to deny that the different factors of sexuality which we have just reviewed, do not constitute a harmonious and necessary aggregate. For my part, I see harmony in the constant dissimilarity of the two sexes, and in the no less constant and striking similarity of individuals of the same sex. If there is more resemblance between women than there is between men, how comes that perhaps extravagant saying of a profound psychologist, Napoleon I: 'Women have no rank?' There is in that nothing but a logical consequence of their constitution, nature hardly varying and the mind admitting of a multitude of degrees. I see the necessity in the adaptation of the organization of the sexes to their end. Man, formed with a view to society, the founder and the supporter of the family, must have strength, reason, courage, and impetuous desire; woman, formed with a view to the family only, required merely beauty, instinct, sweetness and love.

"It results besides from this long analysis that the morphology, the functional modality and the sexual inclination draw their manner of being and their quality from the anatomical conformation of the organs of

generation, about which there is hardly any doubt, the mentality also, which is not admitted by everybody. Like the voice, I believe I have proved that the mentality has a sex. It remains for us therefore to complete this idea by demonstrating that sexuality in all its elements comes only from that,—putting it otherwise, that it only fully blooms when the genital organs are normally constituted and are in their regular period of functional activity.

“Any modification, any alteration of the reproductory apparatus, whether on the one hand this modification is the consequence of the succession of different phases of life, (infancy, adolescence, middle age, old age), or of purely physiological phenomena like puberty (spermatic secretion, ovulation), and the menopause, or this alteration is due to a congenital malformation, (hermaphroditism with all its degrees), or acquired, (feminism), or lastly to an artificial ablation, (castration, ovariectomy), it powerfully affects the organism and modifies the psychic personality. According to the case, the sexual type is confirmed or perverted, but the physical, physiological, moral or genesic modification closely follows the anatomical modification of the sexual glands and even of their annexes.

The Cause of the Differentiation of the two Sexes proceeds from the Organs of Generation.

“Let us in the first place consider the normal sexual evolution.

“In the early years of existence, the human animal is, so to say, asexuated; he lives a purely vegetative life: all his activities combine for but one end, his individual preservation. The child, as Virchow says, is nothing but a ‘spinal being,’ or if we will, he is reduced to a digestive tube. The sexual type is undecided and neutral, although he has an inclination towards the feminine form: the genital organs are dormant.

“Later on, in his childhood, the physical and psychical characteristics which distinguish one sex from the other are again hardly apparent. Nevertheless, the future

type is seen to be already dawning; it gradually appears in the shape of the body, the tastes and the occupations. Boys play at riding on horseback, with a whip or drum, or at soldiers; little girls play at giving dinner-parties, or nurse their dolls. These are nothing but tendencies accompanied by obscure sensations: the evolution of the genital organs has commenced.

"At puberty, the sex is completed. The sudden development of the apparatus of generation impresses a deep stamp upon the whole of the being; a radical revolution is effected; a new and decided *ego* succeeds the old and somewhat indetermined *ego*. Another object appears in life, that of the propagation of the species. The external masculinism or feminism gives a character to the individual; the voice changes, while a crowd of new aspirations and ideas rises in the consciousness. The sex reaches its meridian: the migration of the testicles is accomplished, the spermatic secretion is established, as well as ovulation and menstruation on the other side.

"At middle age, the secondary sexual characteristics described above are definite, immutable and coordinated; the type is definitely fixed. Each sex is acquainted with its genesic mission; the end of nature, reproduction, is assured. The differentiation of the sexes is at its maximum: the organs have acquired their entire development and are in full activity.

"When old age arrives, the secondary sexual characteristics gradually grow weaker. With age, the sex again becomes neuter. The old man is like the child and does not display any marked sexuality. There is a tendency towards masculinism. And so in the woman, the transformation is manifest: the voice becomes gruff, the breasts are atrophied, the hair, elsewhere than on the genital organs, increases, particularly on the face; the figure loses its roundness. The sexes draw closer together: the genital glands are atrophied, no longer possess their excitability, and remain silent.

The Contribution of the Woman to the Perfectibility of the Human Species. * Thus, when the two sexual apparatus have reached the apogee of their development, all the differences which tend to make man and woman two entirely distinct beings are established. Nothing is more true than that man presents the perfect type of masculinity and woman that of femininity, a word which is not in the dictionary, but which thoroughly depicts my idea. But what incontestably proves the consanguinity of the two sexes is that immediately one of them loses some of its attributes, it replaces them with characteristics taken from the opposite sex. To man when he is getting old come some of the distinctive features of woman: upon woman when she is parting with some of her nature is reflected something which is inherent to virility. One is tempted to ask ourself if Nature, in having some small quantity of virility in woman, and in more or less effeminizing man, has not wished to strengthen the one and to soften the other, and so to strike a balance for the benefit of the species and particularly of their posterity.

* We are perhaps authorized in this supposition by the way in which Nature follows a plan when she has traced it out. It is not impossible that she has here done for the whole economy, what she has very evidently done with one part, namely the face.

It is a matter of frequent observation that children resemble their parents of the opposite sex: thus, almost always at least in the great majority of cases, boys resemble their mothers, and girls their fathers. The crossed resemblance of children to their parents seems to extend also to the moral feelings. Thus, very often, the son of a great man displays no particular ability, while the son of an ordinary man, when his mother possesses considerable talents, becomes a remarkable man. Instances of this are not wanting in history. We can decide almost unmistakably whether a child when in the nurse's arms is a boy or a girl, by the likeness which it bears to its father or to its mother.

May we not then think that it has been the wish of Nature that individuals should be in a way from her point of view man and women in turn? This is wholly advantageous to the arrangement of the human species, in the sense that the daughter, inheriting the features of her father, softens what may be rude and harsh about them, and that the son, receiving his features from his mother, after enjoying their softness and delicacy in his childhood, impresses upon them a character of virility, and prevents them from becoming insipid, as they would do if the daughter always inherited her mother's looks, and from becoming harsh and lacking in grace, if the features of a man were successively transmitted from men to men. In the observation of the ways of Nature there is a number of effects which seem to bear out the idea of this exchange. I leave to the appreciation of pathologists the very curious phenomenon of hereditary diseases missing a generation. I believe too that if our thoughts were placed before the shade of Roussel, he would not have said that the resemblance of children to their grandfather was an embarrassing fact in all hypotheses.

The Matrix rules the whole Physiology of Woman. "The anatomical and physiological study of woman indicates very clearly the part which she is called upon to perform. And we also believe that for every medico-philosopher the history of woman is to a great extent the physiological history of the matrix.

"When speaking of the reproductory apparatus, we remarked that it planted its roots deeply in the economy. We ought to add that in woman, even in a fuller degree, the matrix is a centre towards which all the vital phenomena seem to converge, and a focus, the irradiations from which penetrate into the most distant parts of the economy.

"If we follow woman throughout the whole course of her existence, we shall find that it is the state of the matrix which is the primary cause of all phases

and changes, and we are tempted to exclaim with Van Helmont: *Ob propter solum uterum mulier tota condita est.*

"The greatest activity of the woman's life, in fact, seems to have its centre in the pelvis, a fact clearly demonstrated to us by anatomy and physiology.

"It is in woman especially that we perceive the antagonism which exists between the two orders of nervous systems. While in the cerebro-spinal axis, the mass is in the encephalon and extends into the bulb of the termination of the spinal marrow, corresponding to the lumbar vertebræ, it is precisely opposite to these vertebræ that we meet with the largest mass of the grand sympathetic, which extends into the encephalon by carotid branches, just as the cerebro-spinal axis extends, as we have just remarked, upon the lumbar bulb.

"With regard to this anatomical outline, I will quote a judicious saying of de Serres: 'Nature has created two brains; to one she has assigned the thought, to the other the functions of generation.' This philosophical comparison finds great support, in my opinion, in the pelvis of the woman. Like the skull, the latter has an envelope protecting the organ which it encloses; like that osseous case, also, it follows the development of the viscus committed to its care. This is because at the time of puberty, the matrix takes certain shapes which the matrix also assumes; and as the conformation of the matrix is not the same in different human races, the pelvis does not have one and the same shape in all races, and, let us remark *en passant*, that the mother undergoes great perturbations when the fruit contained in her womb is not that which Nature intended for it.

"The presence of all these elements of vitality, and the relations established between the cerebro-spinal and the grand sympathetic nervous centres, prove the vigour and extent of the vitality of the uterus, and how all the systems of which the woman's organization is composed, are subject to sympathies with that organ.

And thus, according to the conditions in which the matrix happens to be, calm and beauty, or suffering and disorder, sometimes even destruction itself, are found in the life of the woman.

"The matrix has its times of awakening and of repose which are translated into phenomena of enormous diversity.

Opinion of ancient Physicians and Philosophers upon the Matrix of the Woman. "These facts, which did not escape the notice of the ancient philosophers, led them to say that *the matrix was an animal living in another animal*.

"Plato looks upon it as an animated body with a life of its own, like a kind of animal which he supposes to have tastes, habits, appetites and passions, and which he treats as insatiable and concupiscible.

"Hippocrates believed that the cause of all the affections peculiar to women resided in the matrix. *Uterus nempe omnium causa morborum qui mulieres infestant.* (De locis in homine.) He behaved to the matrix as we do with regard to a being susceptible of the passions, for he tried to cure certain affections of the organ by means of the tastes which he attributed to it. Thus, did he wish to arrest a descent, he administered to the matrix fetid topics, which he supposed to be repugnant to it, and consequently would make it retreat and ascend again. At other times, he sought to beguile and attract it with agreeable perfumes. Such a great mind therefore as that of Hippocrates must have observed in the matrix a vitality of its own, to have treated it as thus upon equal terms.

"Pliny attributes great effects upon the economy to the various conditions of the matrix. According to him, women seem more exposed to apparent death, on account of derangements of the matrix. He says that when this part is restored to its natural condition, they recover respiration. Heraclitus has written upon this subject a work, highly esteemed by the Greeks,

respecting a woman restored to life after being deemed to be dead for seven days.

"Athenæus saw in the matrix an animal within another animal, as we have already stated.

"Paracelsus looked upon the matrix as a perfect animal, for which the whole of the woman's body, which he called the *small, inferior world*, was formed and constituted.

"Van Helmont has repeated the thought of Athenæus. The matrix, to his eyes, is a living animal in another animal. He looks upon it as having its awakening, its moments of empire, its repose, its fits, and its paroxysms, which are such remarkable events in the life of women. It is, he says, an internal and secret power which governs them without their knowing it, which too often torments them, and brings disorder into the midst of their organic functions, and into their moral existence.

"The fact of the uterine irradiation must be very palpable to have suggested to one who was a stranger to the medical science, the philosopher Diderot, the beautiful reflections which I proceed to give.

"'Woman, he says, bears within herself, an organ susceptible to terrible spasms, which disposes of her and arouses in her imagination functions of every kind. It is in her hysterical frenzy that she recurs to the past and soars into the future, and that all times are present to her. It is from the organ peculiar to her sex that all her extraordinary ideas originate; the woman who is hysterical in her youth becomes devoted to religion when she is old.

"'A woman who has great energy remaining when she is old was hysterical in her youth; her head still utters the language of her feelings when they have grown dumb; there is nothing more contagious than ecstasy, visions, prophecy, revelation, fervid poetry, and hysteria.'" (Diderot. *Œuvres Complètes*. Vol. I.)

One of our old professors of Medecine declared in his lectures that to describe all the phenomena which depend upon the physiological action of the matrix

would be to undertake the entire history of the female sex, since there is no system of the economy which is not subordinate to the history of that organ.

"With this philosophical reflection we will bring the chapter to an end."





CHAPTER V.

WOMAN REGARDED AS THE PRESERVER OF THE TYPE OF HER RACE.

Social Condition of Woman in the Ancient and Modern World.—Woman preserves the Type of her Race.—Return of Hybrid Animals to the Primitive Maternal Type.—The Bardeau and the Mule.—Experiments by Giron de Buzaringues.—The pure-blooded Race of Arabs is preserved through the Mares.—Physiological Superiority of the Female over the Male.—The Foreigner, through his Intercourse with an Autochthon Woman, produces Autochthon Descendants.—The Gaul gives birth to Gauls.—Crossings of the White Man with the Negress in Tropical Climates.

Social Condition of Woman in the Ancient and Modern World. From whatever point of view we regard Woman, we find her interesting for Moralists and Philosophers as well as for Physiologists.

Men, in general, do not understand the physical and moral value of woman. Ignoring the importance of the part which is entrusted to her in the universal harmony, they have lowered her position and seen in her only an instrument of reproduction. If we merely cast a glance over past times and, we regret to say, over the present as well, we shall see the truth of this remark.

In the East, women have always been the slaves,

subject to the caprices and the blows, *through the laws of religion* ⁽¹⁾, of a despotic husband, and are well worthy of our consideration. The Egyptians, at all periods of their history, have had little regard for women. ⁽²⁾

The Laws of Manu have placed the women of India in a position of dependence, even forbidding them to receive education. ⁽³⁾

To what a degree of servitude have not the Chinese condemned, and still condemn, their unhappy wives, going so far as to mutilate their feet from reasons of jealousy!

Moses however, has tried to ameliorate the condition of the Jewish woman.

The Greeks and the Romans did not rightly appreciate women; their history and their laws are a sufficient testimony to the error in which they lived.

The Philosophers, the Poets and the Writers of antiquity have almost always treated women with harshness: Plutarch is almost the only one I know who speaks well of them, while the number of their detractors is considerable.

We are happy to be able to say that it is in the West, and principally among ourselves, that women have always enjoyed the greatest amount of liberty and consideration. The Gauls and the Germans esteemed their women; they gave them admittance to their councils, and interrogated their observing and penetrating mind. If, among the descendants of the Gauls, there have been philosophers and poets whose pen or whose muse have been hostile to women, there has also been a vast number of men of the highest attainments who have honoured and celebrated them and who, in my opinion, have done them full and entire justice.

(1) *The Koran*. Ch. IV. V. 58. *Women*.

(2) The Mussulmans believe that women are less intelligent than men.

(3) "Every woman, the Hindoos say, who knows how to read and write, will not fail soon to become a widow, or to endure great misfortunes." *Marlé's Histoire de l'Inde*.

Woman preserves the Type of the Race. At the present day we wish to attempt to prove that Woman, already so worthy of our attachment through her moral and physical qualities, also calls for our attention through the part which is confided to her in the general harmony. Her functions are of extreme importance, for it has devolved upon her to preserve the types which came forth from the hands of the Creator; in one word, it is she who preserves the type of her race. In the Creation, the female sex appears to have a greater importance than its fellow. We know, according to Burdach, that the ovary in the monogeny engendered of itself and by its own power. The ovary should be considered as the primordial generatory organ. In general, a law in Nature is hardly ever circumscribed: it applies to different classes of living beings, and here we ought to find a reflex of it in the organization of the woman. This, in fact, is what occurs in the gift which she possesses of impressing upon her posterity the characteristics indicative of the type to which she belongs.

Return of Hybrid Animals to the Primitive Maternal Type. When crosses are produced between neighbouring species, after a very short time, relatively to the immensity of ages, the hybrid has a tendency to revert to the primitive types. The crossing sometimes observed in wild nature has never been as numerous as in the human species, the will of man modifying the instincts or even supplementing them. It is the same with the domestic animals which he brings under his yoke. It is not so with the plants which man has not tried to make anew after his own style. There are naturally hybrid plants; but more frequently they become so by the hand of man. Here observation demonstrates that these new species habitually keep *closer to the mother* than to the father, and that, left to themselves, when, however they are dated, they revert *spontaneously to the maternal type*.

The Bardeau and the Mule. The same result occurs in animals. Look at the alliances between the horse and the she-ass; they produce the *bardeau*, which is almost an ass, having but little of the appearance and shape of a horse. Look, on the other hand, at the offspring of the jackass and the mare. In its height and general shape it is far more like the horse than its cousin the *bardeau*, and has hardly any of its sire's features except the long ears. I am well aware, from the authority of the illustrious Buffon, that in the equine species the progeny always resembles the sire more than the dam. But this is a complex question. The physical qualities of the parents are rarely equal; far greater care is taken, in the selection of stallions than of mares. Strength, vigour and a good shape are all requisites in a stallion; to them he owes it that he has not been castrated like his unfortunate brethren, while the mare, particularly if it is not the intention to breed horses of the highest class, is covered and bred from whatever her class may be. These facts are so true that when a parity is established between them, we have an offspring which takes after both the sire and the dam, and these means are employed to remedy certain defects.

Experiments by Giron de Buzaringues. Giron de Buzaringues, a distinguished agriculturist, has pointed out in his very interesting memoirs under what circumstances animals inherit the physical qualities of their parents, and what are the proper conditions for producing males or females. He proves the fact that young dams and vigorous sires produce more males than females; that when there is a parity of age and strength, the proportions are equal; lastly, when the dams are aged, a greater number of males is born. These experiments were made with ewes and rams. They are applicable to the majority of animals and consequently to the human species.

The *Journal des Haras* makes the following observations with regard to hereditary characteristics.

"It is an established principle of science that the mare decides to a great extent the class of horse which it is desired to produce; that the stallion only makes the shape more perfect and endows it with speed and energy. Thus it is agreed when when a stallion of *pure blood* fecundates a strong and well-proportioned brood-mare, he produces fine large carriage-horses; that with a mare of average quality, he produces hunters and saddle-horses, and that with a lightly-built mare, he produces racers."

(Tardieu. *Dictionnaire d'Hippiatique et d'Equitation.*)

The race of Pure-Blood Arabs is preserved through the Mares. The Arabs, among whom the love of their horses is a religious precept, seem to take far more account of their mares than their stallions with reference to reproduction. Every fact appears to confirm this theory; thus, they firmly believe that Mahomet possessed five mares from which are descended the five strains which they value most highly. We can also see in the pedigrees of their horses which they draw out, that it is always of the mare that they speak, and that they trace back to her the origin of the noble creatures of whom the Prophet of Islam remarked: "their breast is a coffer of gold and their back is a seat of honour."

Observations made with regard to sheep are completely in harmony with our opinions. Upon this subject I read in the *Maison Rustique du XIX^e Siècle*, (an old work which is still justly esteemed), that "in mating together improved animals, (sheep bred from well-bred animals and ordinary animals), *it is always to be feared lest the maternal type of the common ewe should regain its superiority at the expense of the qualities of the sire.*" This danger can only be avoided by always weeding out the half-bred rams and replacing them continually with rams of pure blood. A farmer who mates together half-bred animals in order to save the expense of a pure-blooded ram, would run the risk of seeing his calculations upset *by the tendency*

which the half-breds retain to always return to the maternal type."

Physiological Superiority of the Female over the Male. We might have gone back farther and taken up the question *ab ovo*. We should have seen in the complete series of animals of two sexes, the physiological superiority of the female. This is a law which has been already demonstrated.

Its establishment is a fact of primary importance, for it gives us the necessary and logical solution of a very great question, namely that of the existence, or the disappearance of races.

The relation of the sexes, in one settled species, is the measure, and that in the most precise and inexorable manner, of the degree of its vitality. Instances of this abound. In disappearing races, the proportion of the number of males to that of females is continuously increasing. Among the Red-skins of America, the degraded tribes of the Melanesian blacks of Australia, the cannibal tribes of new Caledonia, which are partly black and partly yellow, and the good and gentle Tahitians, among whom the yellow blood prevails; various races whose numbers are rapidly decreasing, the number of women is growing continuously less. In a quarter of a century, only a few scattered tribes of them will remain.

On the other hand, in those countries where the white race has come to drive out the aboriginal inhabitants, the new Colonists always have numerous daughters and in larger proportion than sons. In 186*, I saw New Caledonia for the first time. Twenty years after, in 188*, instead of a very few children, I saw a numerous population of pretty young girls, from 12 to 15 years of age, Anglo-Franco-Australians, who only wanted to get married.

Logic and reason give us the key to the phenomenon of the disappearance of races through the extinction of females. A vigorous, well-built man, a real Turk, can have a harem of twelve wives. If he sees them

only at the propitious time for fecundation, which is the period a few days before and after menstruation, and if when they are once pregnant he respects them, this man, I say, can beget twelve children by his wives in the space of fifteen or eighteen months. Let us reverse the situation and take the case of twelve men who have but one wife to satisfy them. The twelve men all together will at the most be able to plant twins by superfetation in the woman's uterus. It is, on the other hand, more probable that the woman being obliged to serve as a butt for twelve men, and sleeping sometimes with Peter and sometimes with Paul, not to mention the embraces by day of Jack, Tom, Harry, etc., will in the end have a miscarriage, owing to the repeated excitations of her uterus. The same thing will happen to her that happens to nine out of every ten prostitutes, who have no children, not because they are incapable of procreation, but because they are unable to carry their fruit for the full period. When one of their temporary lovers has caused them to conceive, those who come after destroy his work, and at the end of a few weeks these women let slip what they call *un boudin*: a foetus in its early stage.

The Foreigner by his Intercourse with an Autochthon has an Autochthon Progeny. Wherever a type is found in the population of a country, there it is still found in spite of innumerable crossings; and what is most remarkable is not the considerable extent to which these varieties of type are perserved, but on the contrary the restricted limits in which they appear. Thus an inhabitant of the Pyrenees, or of Provence, goes to live in Normandy, and there takes a wife of the country; his posterity will have the Norman characteristics, and if something of the South appears in the first generation, in the following it will be entirely effaced. Etienne Pasquier, in his work, *Recherches sur la France*, has enquired what has become of the physical characteristics of the Franks who established

themselves in Gaul: his conclusion is that *the Gaul has begotten Gauls*.

These observations are very far from us; and yet, in our country as elsewhere, we notice that after the lapse of a number of centuries the types in such and such a district have remained the same as they were, for instance, a thousand or twelve hundred years ago; and this has happened in spite of successive crossings which have been the result of large displacements and emigrations of tribes, and of the invasions of conquering nations. This is, once again, because the mother impresses upon the offspring of her union the characteristics of the race to which she belongs, and that, if there is any modification, it grows weaker with time and at length entirely disappears.

It was impossible that facts as palpable as these should not have attracted the attention of observers; historians therefore, or some of them at least, have brought them together. I will mention Amédée Thierry who, in his learned *Histoire des Gaulois*, has thus been able to fix the historical races. He says, in his introduction, that among the reasons which led him to compose his work was that which had for its object the restitution to the mass of the race of its general colour, and to the subdivisions of the race of their proper shades and distinctive character. He designates the two principal races by the names of *Gauls* and *Kymris*.

Milne Edwards, the learned zoologist, in a letter, which is as remarkable for its learning as for the spirit of observation which pervades it, describes all the impressions which he experiences on seeing in such and such a country the same types which pictures and sculpture informed him existed there a great number of centuries ago. But he does not give an exact explanation of it. His observations, however, are none the less full of interest. Following him, history in hand, we meet again, in the various districts which he traverses, with such and such a people whose descendants are still living at the present day. I do not

know for instance, the way he explains how the smaller becomes merged in the greater number; while, by means of our theory, it is easy to understand that entire hordes, by contracting marriages in foreign districts, end in leaving to their posterity the characteristics peculiar to the women of the locality.

Edwards supposes again that the tribes, however numerous they may be, which made an incursion into the country, were driven from it or otherwise destroyed; and it is in this way that he explains the absence in Italy of features which recall the Visigoths, the Vandals, the Huns, the Herules, the Ostrogoths, etc. That they were driven out is possible, but we do not believe that during all the time that the invasions lasted, that they contracted no unions in the country, and that the results which we have pointed out did not occur in the end: that, in our opinion is the true explanation.

The woman so thoroughly preserves the type of her race that, being more powerful in this respect than man, she carries with her the characteristics of one country into another. Negresses born in Europe retain the aptitude for having their courses at an early age. It is the same in the inverse direction with Creole women, who, born in a very warm climate, retain in this respect the physiological conditions of their mother. This is a fact which I have invariably observed in the French Colonies in Asia, Africa, America and Oceania.

Crossings of the White Man with the Negress.

A final proof of the correctness of our observations is given by the crossings of the white race with the black race. The two races are so dissimilar that we may follow the characteristics of these mixtures with the naked eye. I have treated this question in the fullest manner in my first work *Untrodden Fields of Anthropology*. I will here give a summary of my observations.

The White and the Black form a crossed race which is called the Mulatto. Now, in the immense majority of cases, the mixture of blood is effected through the coition of a white man with a negress, and extremely

rarely by the coition of a white woman with a black man. I have seen thousands of mulattoes born from a white man and a negress, and I have not as yet seen a *single one* born from a white woman and a black man. Nevertheless the latter, Père Labat says, sometimes happens, and he attributes it to curiosity, to white women abandoning themselves to their black servants. The birth of mulattoes from these unions, says the worthy father, is a rare thing, but it would be much less so, if it were known each time it happened.

But what is certain is that the mulatto who is the son of a white woman and a black man is as different from the mulatto who is the son of a white man and a negress, as the *bardeau* is from the mule. The offspring of a mulatto and a white woman is also very rare. I know of only one authentic case, that of a so-called white Creole from the Antilles with a young girl from Cherbourg, who was fair and strongly proportioned, while the Creole was dark, short, and slightly built. The children of this ill-assorted couple, who were white quadroons, or three parts of white blood to one of black, were almost true Normans as regards the shape of their body and the colour of their eyes and skin, and they had smooth hair. The only exception was one little girl, who was rather dark, although her hair was smooth; but she was no darker than an Italian, or a girl from the South of France.

The cross between a mulatto woman, the daughter of a white man and a negress, also produces a quadroon, but this quadroon who only has one quarter of black blood, *but which has come through women*, retains many of the characteristics of the Negro race, especially in her genital organs. The mixture of this quadroon with the white man produces the *mestis*, who has only an eighth part of black blood, but as this eighth part comes through women it is perceptible and always leaves its mark on the genital organs.

I have described all this with very complete details in *Untrodden Fields*, but I had acquired such

skill in detecting the characteristic marks of the negro, in his mulatto descendants, that I was never mistaken. While on a pleasure-party with a self-styled white man of an old family of Guiana, I discovered that he was a *mesti*, in spite of his white skin and blue eyes, merely by the colour of the mucous membrane of the gland.

I made the counter-proof on his sister, who was as fair as her brother and had a still whiter skin, but whose genital organs were of the same colour as those of a dark Italian woman, and whose breasts were slightly pyriform. Being admitted to intimacy with this family, I found out by cautious enquiry that the grandmother, who lived all alone, was a mulatto woman, the mother a quadroon, and the grand-daughter a *mesti*, both of them having married Europeans.

Another instance, no less striking, was the marriage of the lovely quadroon of Cayenne, Madame J...., who had such a prejudice against the colour that she declared she would not marry the negro Vitalo in spite of his millions. She married a fair-haired Breton, B...., a Captain in the Marine Infantry, and one fine day, in the good town of Brest, she gave birth to a male child who was far darker than his mother.

When I wrote *Untrodden Fields* I noted this persistent permanence of the negro characteristics in the *mesti*. But I was unable to distinguish its cause, which arises from the fact that these mixed marriages almost always occur between a white man and a negress, mulatto, or quadroon. The counter-proof would be given by the cross between a white woman and a negro, if this kind of mixed marriage were not so rare.

Nevertheless, when the mulatto woman gives herself to a negro, the children who are born are almost pure negroes.

As a confirmation of my theories, I will quote Dr. A. Corre, who has written an interesting work upon the Creoles of the French Colonies.

"The mulatto, in his plastic and cerebral relation, is an admirably endowed being. But he carries within

him the germ of destruction. He dies out, because in spite of his appearance, he is not, as it seems to me, in a state to suffice in himself for the indefinite preservation of his race. If it acquires renewed strength in the black, it retrogrades towards the African blood. He ought therefore to mix with whites. With a greater amount of tact, he would succeed, even if he did not at once remove the repugnance of the white Creoles, at least in allying himself without very great difficulty with the whites of Europe, and through the latter he would gradually succeed in penetrating into the best local families. But through the contrary tendencies the black alone will remain master. The white without fresh attachments to his cradle will disappear very quickly. The mulatto who will rejoice at this, will rule through the negro, without thinking and without wishing to believe that he will perish through him." (1)

This is the opinion of another anthropologist.

"The true mulatto, the mulatto type, is the product of a negress and a white man. The reproduction of the mulatto through himself is impossible to follow, for the product of this cross is recrossed sometimes with the white, sometimes with the black, or with one and the other successively, and from these intermixtures come shades, which, on both sides, are not noted by name until the fourth generation. When the fourth generation is past, according as the white or the black element has been the more predominant, the mulatto reverts to white or black. I believe I have remarked that when two mulattoes marry and have a child, (the mothers of the man and the woman both having been negresses, which is the ordinary rule), the colour of the child is *darker* than their own, and there seems to be a gradual tendency to revert to the negro. This would explain the superiority of the blacks of Hayti, where, after forty years, they have finally predominated. The mulatto cannot exist except through incessant crossings of the white and the negro. When he has passed the fourth generation, he reverts

(1) A. Corre. *Nos Créoles*. Albert Savine. Paris.